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AUTHOR OF "THE CONSOLATIONS OF SCIENCE," ETC.,
ETC.

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giveth them understanding."—*Bible*.

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DEDICATION.

TO THE RELIGIOUS TEACHERS BEFORE THE PUBLIC ASSEMBLIES AND BEFORE THE PRIVATE CLASSES, TO THE STUDENTS EVERYWHERE OF RELIGION AND NATURE, AND TO HIS TWO YOUNG DAUGHTERS, GERTIE AND CARRIE, WHO WERE HIS FREQUENT COMPANIONS IN THE LIBRARY WHEN IT WAS BEING PREPARED, THIS VOLUME IS DEDICATED BY
THE AUTHOR.



PREFACE.

IT is growing more widely evident and appreciated that the trend of educated Christian thought is toward the theory that in nature there must be a basis for revelation, in the accepted sense of the term; and that, indeed, what *is*, is necessarily also in some sense natural. It is also sufficiently plain that with this basis verified beyond a reasonable doubt, many efficient people of honest unbelief would presently be reclaimed to faith. It is further confidently believed that generally the Bible would be more forcefully and successfully preached and taught when having well in hand the facts which in nature are its allies. On the other hand, conceding the want of such alliances were to add largely to the difficulties in the way of belief.

With many of the best minds, for entirely adequate reasons, the Bible is wholly trustworthy, and thus may accomplish its full mission to them without these corroborations. With others it is necessarily otherwise, who are seeing in nature the sum of all verities and the only basis of real authority.

Out of these considerations this volume was

written; and it is confidently believed that a careful reading of it will lead to the discovery of the basis in nature for prophecy and inspiration—where they may be seen to be as natural, in a given domain of nature, as the plant is natural in the domain to which it belongs, and that their functions are of natural requirement, through their media being supplied the authority that must govern where the highest ends of life are to be attained.

It is, however, written in pure deference to nature and science, with no recourse to revelation for authority, only for corroborative facts, and in the same way that such facts were gathered from the profane sources. It was written with no particular creed in mind—conserving but the one purpose—to contribute light to the identification of revelation with nature, to the end that its salutary authority may be more widely received. It is realized, too, that it is but the beginning of what will be more fully elaborated in the future upon the same line. At every step was the embarrassing realization that all that could be admitted to be said must not over-reach the limits of a small book. This must be the answer where, in perhaps many places, the reader will ask, Why was not more said here, in this direction?

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PROPHECY AND PROPHETS.

CHAPTER I.

AN AGE OF SCIENCE MAKES DEMANDS FOR SCIENCE.—REQUIRED CHANGE IN METHODS FOR THE NEW CONDITIONS.

WITH new arrivals of principles, incident to enlarged acquaintance with facts, comes the necessity of revision and extension of methods in the development of life. The past is continually reappearing in the present, but never fully represents the present. And however efficiently it may have provided for itself in its day in matters of conduct for mankind, in the present are new conditions for which the present must make the provisions. Even the facts of the past, with the better light of the present upon them, may stand in the same need with new facts, and also

require utilizing by the light of the present.

With the improved light which usually characterizes a present, old facts are vested with new and higher significance, and are enabled to enter upon correspondingly higher orders of service and more directly upon the achievement of their appointed ends. By this the past achievements are not discontinued, nor is their influence upon the economy of life lessened. It were ingratitude to the past, and defeating to its purposes, looking as it did with less perfect vision only towards the final accomplishment of their true interpretation and their full beneficence, to continue the facts bequeathed by it without correcting the errors in respect to them, which, until present advantages, could not be revealed. And, hence, that is not a conservative spirit which prompts the retention of interpretations only because they are the work

of the past, or seeks to deflect the light which might disclose an error in them.

The finite mind may not occupy a position where the judgment will be altogether faultless, and the present is as truly liable to error as the past; yet because the world in its progress from past to present is at the later period more commonly less in error, while the one holding to the new interpretation is liable to be the mistaken one, it is more probably the one who holds the old. And while the new position is not altogether safe as being the right way, neither is the old; and by the facts referred to, showing that the major probability of being right is with the new, the interests of humanity might, as a rule, with less misgiving, be confided to the new.

While, then, the thoughtful may be expected to form conclusions only on the basis of properly examined facts, there may be the gratifying realization that the

incoming theory, formed under wider ranges of vision, is likely to be nearer the truth in the matter to which it pertains than is the one of the older adoption, and to better conserve the good ends contemplated in human existence.

CHANGE IN MEANS OVER THE CONDUCT
OF LIFE.

Chief among the means in the development of life is a salutary determining power over conduct. Obedience to helpful rules was once procurable with less need of the processes of reason. With less capacity for reason there was, as a matter of course, also less desire for it, and less to be accomplished upon the people by its employment. Meantime, other agencies were more serviceable. From this it was, not because a ministry of reason was not present and willing to administer, but because reason was less availing, that the past was directed more

by the force of arbitrary dictation. Teachers were commonly believed more on account of extraordinary occult powers over surrounding nature which were seen attending them, or the martial or royal insignia which vested them, than because of the rational character of their instructions.

While mankind were still mainly on this level, there was in long ages but little difference between past and present, and few departures from customs, social, educational, or religious. With less of the distinctively human order of mind followed a stronger tendency to routine life, from which improvement or change in any direction was for centuries at a time so closely barred out as to leave to the chronicler little of consequence to relate but the stories of ever-present wars. And of this chief art and industry commonly the implements and the science at the going out of the century

were the same as at the coming in; while of the interpretations of nature, society and religion, it could hardly be said that the advancement was as marked.

However, from a mainly routine to a mainly devisive state of life involves an immense difference in attainment, requiring a corresponding expenditure of force by the parts enlarged. And so in those long periods in which superficially there was but little change, there was, after all, incessant growth. Strength was being acquired, and general increase in compass of the perceiving and realizing powers. The acquirements were for the most part merely potential — statical, to become aggressive when sufficiently massive. To this end progress has been made in varying measures by most, possibly by all, branches of the race.

By this may be explained why our negroes, who are only a few generations from the savage state, when in the same

schools and social environment will even now show an average accomplishment so nearly rivalling that of the average European. The same will apply to the Hindoos, the Japanese, and the Chinamen. The European ancestors as compared with those of the Jew were but lately barbarians and savages, and yet in average qualification for the great responsibilities of the English premiership, between Gladstone and D'Israeli little difference was seen.

That few innovations of any character arose in those long periods in primitive history may well be regarded as fortunate, while the higher mentality was less capable to obviate or correct important errors. Under such a state it were far better that the disposition to conserve wisely appointed standards should more prevail, leaving less responsibility with a less competent reason.

ADVENT OF THE REASONING ELEMENT.

Now, however, the day is upon us when the reflective mind is much enlarged and rapidly gaining control. And with it comes more of the purpose to be devising and self-directing in the conduct of life. The first prominence of this order of mind, not reckoning a few sporadic instances of great and lasting distinction, but which were local and of the brief continuance of but a few generations at a time, in earlier ages, was the rise of scholasticism in the later middle centuries, throughout Europe and England, and which attained its height under Aquinas and Scotus. From the fact that it took the form of a general uprising at the centers of learning, then numerously established over the continent and England, that it was continuous over more than three centuries, and then underwent a change only in the data discussed and not in the character of the

thought employed, it must be regarded as an era in the history of the human mind.

Assuming dogmas as of necessity facts, in place of the facts of nature, the same reasoning was applied upon them for a science which the physicist employs upon physical facts for a physical science. It was not only the element of reason, but much of it was of the purest order of reason which is known to us. Having continued through the schools, employed quite generally upon the same data, with here and there a venture toward a change of data, from dogma to nature, it was still the same order of mind as that which appeared later in such wonderful prominence and efficiency in the instances of Bacon and Descartes, the leaders of the reform which upon completion will have destroyed the arbitrary distinction between philosophy and science.

Its application by them to the facts of

nature,—in physics, metaphysics and psychics, was its supreme opportunity. It could achieve no substantial advantages with merely dogmas for its facts. So long as dogmas themselves required, with thoughtful people, the verification which reason alone from verified facts could supply, its machinery was little better than spinning in mid-air. But adjusted to natural facts—the sphere to which its function assigns it—at once the world felt the thrill of a new life, and the wheels of revolution set forward. Till then observations of natural phenomena, instead of natural sciences, in the main resulted in nothing higher than empiricisms.

But the *Novum Organum* of Bacon was rather the crisis than the invention of the great idea of “experimental philosophy.” Others had employed the same principle, in substance certainly, as far back as Roger Bacon; while even Aristot-

tle, vastly more remote, manifested a strong tendency toward it. Such a vast mind, so extensively occupied upon the system of nature, would in any age measurably note and embody that for the erection of a science reason must proceed from natural facts, or from facts verifiable therefrom, of whatever order of being.

However, the time of the pronounced transfer of this supreme order of mind from the data of dogmas to the data of natural facts must be placed as late as Sir Francis Bacon and Descartes. Chiefly from the impetus derived from their world-wide influence over the learning of their times did the new departure derive its first general success. Beyond Newton and Laplace the principles of the scholastics, save in theology, where the verifiable grounds were more remote, continued but rarely.

In making these observations no judgment is expressed as to the probable

truth of those dogmas; it is alleged only that they were discontinued as data for deductions of reason, their own data coming to be required to be seen in the facts of nature or those deducible from nature.

THE AGE OF NATURAL SCIENCE.

There is, then, here a new era in view in the history of the reasoning element of mind. Reason given the facts of nature for the evolutions of its devising functions, dates the advent of true science. Our present is then not merely an epoch of reason, but of reason joined with nature, its proper objective relation,—an epoch of the uncovering of verities to the understanding—the epoch of science!

In cosmic history one epoch is not always separated from another by a single sharp line, but traces of one may be found entirely through and beyond another, and to the end of the series,

while, in aggregate, one may little resemble another. So while the substance of this epoch may be traced far back, even to the founding of the race, as an epoch, it differs radically from all the past. It is the culmination of the series, as well, and is here permanently. What are now seen to be its characteristics are destined to enlarge and be more prevailing. The essential peculiarity is the general disposition to verify everything from the facts of nature—its nature—in each case.

In the present time, in this epoch, it is not so exclusively inquired, What is such an authority saying? or, What bearing has such a dogma upon the proposition? but, as well, What are the natural facts pertaining thereto? Economic investigations of nature have widely impressed community that for reliability a proposition is required to be the voice of nature on that subject. And propositions con-

tinuing current with no visible support from natural facts, tend by the force of this impression to be discredited and relegated to superstition or some other form of persistent delusion.

It is noted, too, that phenomena are everywhere solvable by effective search of the natural laws underlying them. These laws, also, are regarded as final fixities, and always under the same conditions are of the same deportment and yield the same results. Hence, results being of the same fixity as the laws themselves, their attainment is the attainment of fixed realities. Still further, phenomena in no instance are based on a single law, but always are laws in combination,—are results in combination. And thus they are not only inviting to reason from the gratifications its versatile evolutions supply to the sense of happiness in the employment of laws in new combinations for new results, only for

diversion, but as well for helpful economic results, for the sake of helpful devices to the economy of life. Out of this wide-extended impression concerning natural laws, has arisen the astonishing general activity in inventions characterizing this age of the world, and which seems to be but an earnest of what is to come.

It is likewise a matter of general appreciation that over these facts conventions have no control to make or unmake, and hence can place no bar to progress. The mind, in its unending requirements for new and superior mental sceneries, their ever, in simple and complex character, crowding on its field of vision, affords not only a means of continued nourishment and immunity from ennui and decay, but of ceaselessly enlarging joys. It is nourished by this panorama of natural facts more than from one of dogma, however capable of versatility the dogmas may

be, by all the difference there is between a dinner of theory and one of substance. The mental digestion as inexorably requires substance as does the physical. The continued necessity of enlarged conveniences, temporally and spiritually, to facilitate life in its attainment of proper ends, finds in the provisions here supplied for the means of continual improvement in devices, all its requirements provided.

FACTS, MATTERS OF DEBATE.

The discovery, generalization and interpretation of natural facts must in some instances be and continue matters of strong difference. From fear of error, subversive of much good and entailing painful and wide-reaching evils, facts will, as in the past and present, be required to face most stubborn criticisms, and to long occupy tentative grounds before attaining full recognition.

It is still further true that the claim-

ants of the new are not always men of real progress. They may be less lovers of facts than of change. It is also the case that with the conservators of real progress—those who are most largely contributing to the advancement of mankind, must sometimes be included of those who are most rigidly opposed to the new facts. The facts may not be presented in essential completeness, and thus fail to be seen in the character belonging to them. In such instances the adverse criticisms may be of extreme importance, not in their rejection, but in their more distinct separation from accretions which would be misleading in their application. Thus Mr. Herbert Spencer's ontological facts, applied when not completely developed, to a large extent justified agnosticism. Sharp and persistent adverse criticism, probably joined with a more critical inspection by himself at his own election, resulted in a modification strongly toward

theism. That the development is not yet complete in respect to the involved facts, may be why the change to a full Christian theism is still waiting to be avowed by the truly great master, as essential to a complete Synthetical Philosophy.

AN ERA OF STATISTICS.

No age has equaled the present in labor expended upon the collection and tabulation of facts into statistics. For achievement in this field of work is scholarship mainly noted at the present. Facts, the objective basis of knowledge, must be first in hand. Upon their full development and correct generalization depends the possibility of correct inductive work which shall indicate the way to other facts. As one individual may not be a fair representative of a race, a single or a few facts may imperfectly represent an order of facts. From this, large collections represent special values as being

the better means of that certitude which the fastidiously exacting spirit of reason at this advanced day aspires to, and strongly impresses the fact that less than at any time in the past is the possibility of even a temporary relaxation of the firm hold with which the general mind is adhered to science.

That the epoch of science is permanent when fully attained, is rendered necessary in that it supplies to the mind not only what is permanently needful but what is permanently sufficient for progress—for progress toward the completion of every attribute and normal calling of life. Only increase of facility for its more expeditious application could be a further need, and for this the devisive reason is itself the agent; devised by the individual for himself, or by the more attained individual or individuals above for him.

The plant may be retarded indefinitely, or be by accident required to start anew

from the very root, but its inherent tendency is never from the blossom toward the root. So the mind may be retarded, and in the long course, by some manner of enforced neglect in ancestry, may appear successively on even lower levels in posterity, down to a minimum grade, where reason may be little above the germinal state; but like the plant it is endowed with but the tendency to unfold toward the more comprehensive form and state—that of pure reason on its normal data.

With the fact in view, then, that reason in its normal relation with natural facts is the culminating epoch of mind, we have but to consider whether a firm landing therein is now made, to be assured that the present interest in science is of final continuance. Certainly if the present grip is not permanent, the permanent is coming, to fully re-enact the present and above it to endlessly enlarge the

never-completed life, in all its normal parts, by the aid of this ever-present provision, which is hardly aught else than the working of the Divine Hand itself.

CHAPTER II.

*THE GENERAL IMPRESSION OF THE ACCEPTANCE
OF NATURAL FACTS AS THE BASIS OF TRUTH.
—RELIGIOUS CLAIMS IN THE PRESENCE OF THE
IMPRESSION.—THE RELATION OF PROPHECY
WITH RELIGION.*

BEFORE this prevailing impression that natural facts are the only real basis of certitude, every kind of proposition and of thought stands affected. And propositions failing to visibly harmonize with such facts are received by a small and lessening percentage of the thinking public. Still deferential to long and highly-honored schools of philosophy and religion, out of memory of the rich sacrifices they have cost and the exceedingly great help they have been to mankind, and continue to be, thoughtful people demand less promptly the chain of facts from the physical to the psychi-

cal, in respect to these phases of being, than would be true under other circumstances.

This applies especially to religion, and the people more largely endowed with it. But though unable to indicate the place it holds in the domain of natural fact, they are prompted, by the residence of this force in the consciousness, to believe its relation, however remotely, with natural facts exists, and that time will unfold it to view. Added to this is the fact that religion is, like reason, a factor in the self of man, and though, like reason, when deprived of its appointed nourishing environment it declines to very low levels, it never wholly expires. Neither is there great danger now, when there is so much well-grounded intelligence in respect to the facts in nature, mineral and mental, that religion will suffer beyond a temporary decline, in the crisis at hand,—while the general mind is feeling its way

to additional data therefor in the domain of nature.

It is, however, a matter of fact that, generally, thoughtful religious people are no longer fearing for the interests of religion in that domain, so often have they seen its interpretations improved, and rendered more attractive and influential from contact therewith. An example of this is to be noted in the sublime exaltation of the Deity by the Copernican astronomy over Ptolemaic. If by the light of the latter men have not worshipped more continually and formally, their worship has been more profound and elevating. They have worshipped more in spirit and in truth, as before them the Deity passed from the fetish limits of only one world to infinitude over a limitless realm of worlds, while at the same time losing no presence from the least detail of being in any world.

In the cosmogony of Genesis another

example is supplied. Passing from the prevailing theory of twenty-four or twelve hour days to that of days of cosmic time of indefinite duration, makes not only better harmony with science, but, as well, better harmony in the text itself, which finally groups all these days in one day—a day of days.

This qualification also is added by the new interpretation suggested by science: The Deity is retained upon the work. Though having ended the series by the placing of man, and now resting as to the placing of the series, work in details continuing, advises us that the hand of the Deity is still active upon it all, and will continue while a chemical or vital force, of whatever order, remains on the plane of the finite. Comprehending what by this view must be the sphere and character of the Deity, the full impression of the thought on appreciative intelligence is electrical. There is

suggested with great force the thought in the statement, "Thou openest thine hand and satisfieth the desire of every living thing." The ministry to every normal appetite is by the same hand which erected it. And in order to this that hand is continuous in all the chemistry in the universe, and in all the vital forces which are seen supplying direction and placement to it. But this is not all. No less are the supplies to the mental, the moral, esthetical, and every other divinely appointed passion supplied by the same ministry.

The ideal human life, to whom the Divine companionship is ever the supreme happiness, would not fail to testify that this view is very much more valuable than the old which it replaces, in which the Deity, having wholly finished the series, resided apart, with only now and then, for special purposes, returning to it.

Then, science being seen to have rather

aided than impeded religion, by throwing light rather than shadow on the revered standard, and rendering it more binding on the sober judgment and conscience of mankind who have paused to adequately reflect, it may be seen that to apply science to religion there is but this hazard left—that it may, for a time, be hurtfully misapplied. However, the force of this objection is much weakened by recalling that the Bible itself has been, and must now be, to some extent, hurtfully misapplied. The suggestion, too, is pertinent in this place, that since science has corrected the misuse of the elements of nature in so many particulars and rendered them incomparably more serviceable to man, it might do the same for the Bible.

If, then, this impression concerning the importance of natural facts for bases of theories prevails, and by the nature of the case is permanent and enlarging, is

not the religious principle in man liable to deteriorate proportionately, and to lose of its healthful and essential influence on his life, if it fails to be shown that its presence in life is due to a class of verifiable facts constituent and inalienable in the being of man? And with the thoughtful of the class with whom the prevalence of a pure religion is the supreme good of the people, its early adjustment, judiciously and correctly, on such a basis might well be a highly gratifying prospect. It were its recovery, in many minds, from the domain of speculative sentiment to that of reliable fact, and from doubt to certitude; and thus conditioning it to be more widely and effectively utilized in the advancement of the human estate.

It is noted that there is an absence of a certain healthful grip which religion used to have on the body of its following, which may not be wholly explained with-

out assigning a prominent cause therefor to be the lack of certitude felt in respect to it as being radically functional. And this lack of certitude prevailing more largely with people of culture than with the uncultured, the recurrence of a more potent influence from religion on the human deportment must delay till the needed verification becomes possible.

This grip it were important to regain, while also retaining that stimulant to intellectual achievement—the entire confidence in pure natural facts—by which so largely it was lost. And this recovery would be a most befitting work of science itself. Indeed, as seen, a part of this work of recovery no other agency can accomplish. With the class to which these observations apply, merely an increase of *fervor* in religion or an enlargement of the general interest therein, would only denote a more acute phase of superstition, and would hardly in

the least achieve anything toward their reclaim to it. The wider prevalence and greater intensity of this passion, in whatever measures, could avail little in restoring it or a belief in it with this class, which tends to grow all the time more numerous. Only to be shown that it is founded on natural facts, and is indispensable to a fully cultured life, might suffice. This accomplished, religion and its rites, devised in harmony with its own natural provisions, as mainly they now are, might presently be expected to be participated in as zealously by this class as by others. This would be all the more probable from the fact that then would be measurably seen that religion is a nutriment to life, needed for the best results in all callings; as bread and water are bodily needs with people alike everywhere. The importance of the natural bond which unites the aspiring dependent finite life with the all-helpful Infinite,

could not be long overlooked; not even by the one employed upon the most material pursuits.

It may be judged that the scientific philosopher, Mr. Spencer, would not now be obliged to revise or re-interpret his elaborately written Synthetic Philosophy, if originally the facts had been included which the active religious sense, in a mind so thoughtful, would hardly have failed to indicate. The same omission, too, must ere long require revision of like character in other branches of the same general philosophy.

Every passion, besides its contribution of valuable special sentiment, is valuable to the economy of life by directing intelligence to the class of facts with which it is specially related, and which are essential to the full understanding of all other facts, and without which no philosophy can be complete and wholly sound. Scarcely less, then, is the necessity to the

world of science than to the world of religion itself, that the founding of religion on the immutable facts of being be early accomplished.

Neither class would realize the fears by some entertained in the accomplishment of this end. Science has feared and realized domination from religion. This would not follow. None of its plans and methods would be impinged upon from that source. Religion would only be present in the domain of science by its facts, and those facts would be to be judged of by all the freedom with which material facts are passed upon, and with the purpose to secure from it greater advantages to life. Religion, on the other hand, has feared and to some extent realized, materialization and secularization from the admission of science. This has resulted from the unscientific substitution of physical for psychical, or spiritual, facts, which error could not continue.

As an illustration of the relation which might be expected to continue therefrom, it may be seen that the domain of faith may be *recognized* but never *entered* by science. The very terms by which it is known, place a limit to science. Faith is the unverified apprehension. Science is the verified. Both are due to provisions found in the economy of rational life—as permanent as life, with their differences and their different uses as continuous. So, too, of other characteristics and elements of religion. The relation of the finite with the infinite, including certain feeling reciprocities, science could recognize, but could substitute nothing for the acts of praise and petition. Science could recognize a law of inspiration and necessities for its employment, and thence a necessity for a Bible in the interest of human culture in morals and religion; and while it might be the first to sit in

judgment upon its interpretations, it would be without the means of substituting for its prerogatives in its domain.

THE RELATION OF PROPHECY WITH RELIGION.

The discussion of religion from the standpoint of science is not here entered upon, but will appear, it is hoped, in due time, under its own proper topic. Prophecy, though not in itself a matter of religion, yet involves facts which are basic with religion, which its successful discussion brings, to some extent, prominently to view. In consideration of this, the somewhat prominent allusions to the importance of scientific data for religion have here been made; leaving us to hope for a larger result from the study in hand than the important abstract facts which determine the transmission of thought and the presciencing of the future.

Prophecy discovers an all-sentient MIND, and the laws and methods of intercourse between minds, from the least to the Supreme. In the establishment of these facts in the observing, the sentiment of religion would be confirmed—the essential data for its verity would be attained. Ordinary powers of reflection would by these facts be led to see that in the Infinite Mind dwelt a supervising and disciplinary interest in the affairs of man to the last particulars; and also that in some way and somewhere the full kindness and love of God for man was waiting to be fully seen and realized, thus stimulating the bond of reciprocal love between the Deity and his child, and enlarging this essential channel of vital supply to mind and soul.

CHAPTER III.

REASONS WHY PROPHECY HAS NOT APPEARED PROMINENTLY AS A SUBJECT OF PHILOSOPHY AND SCIENCE.—PROPHECY A LEGITIMATE SUBJECT FOR SCIENCE.

WHY prophecy, so extensively and continually believed in by the human family from the earliest records, is hardly at all noticed in works of philosophy and hence of science, may be explained by two facts. Belief in it as of special acts of the Deity, in person or by angels or other agencies at His direction—that it was supernatural and wholly unrelated with the domain of nature, and hence wholly out of the field of the student of principles which had no connections beyond nature, would bar it from the domain of philosophers.

This alone were sufficient reason for its almost non-appearance in their labors,

where every other phase of life has had a place. With this position, philosophy had also no data against its admission as a fact—a fact, however, with which it could not deal. When accepted, nothing was asked to be known about it but the genuineness and import of the given instance.

However, there was, on the part of philosophy, another fact, operating to the same end as effectually. The doctrine of sensuous apprehension being the basis of knowledge, a doctrine which may be said to have originated with philosophy, only what was of the present could be a matter of knowledge. The past could be a matter of knowledge through the office of memory, continuing it into the present. But only to the extent which this function was efficient in its performance, was the experience of the past converted into a present and into a matter of knowledge. This could not apply to the future,

as a matter of course. It had no record—was not a matter of experience—had no representation in the present, and hence, by the terms so far in hand, was impossible to be a matter of knowledge; rendering, on that account, prophecy an impossibility to philosophy. Hence, as a philosopher, no philosopher could write on prophecy.

Kant, of the last century, in the opening of his introduction to “Kritik of Pure Reason,” in this particular speaks for all schools of all known ages, when he says:

“That all our knowledge begins with experience there can be no doubt. For how is it possible that the faculty of cognition should be awakened into exercise otherwise than by means of objects that affect our senses, and partly of themselves produce representations, partly rouse our powers of understanding into activity, to compare, to connect, or to separate these, or to convert the raw material of our sensuous impressions into a knowledge of

objects, which is called experience? In respect to time, therefore, no knowledge of ours is antecedent to experience, but begins with it."

Besides the confusion which remains as to philosophy, after having pursued the labyrinthine criticisms and counter-criticisms by one school upon another, in substance this postulate by Kant is found to clearly remain of each, that the domain of knowledge lies only under the present.

With the advent of the era of science, though nothing in the way of evidence was added, came a strengthening and enlarging of this impression, about in the ratio of the progress of science; not as a logical and necessary consequence, which would have required, to some extent, a revision of the data, which was not undertaken, but from the greater interest taken in material phenomena which so largely withdrew the mind from the supersensuous to the sensuous.

This exclusion of the future from the domain of the knowable is not a result of modern progress in science. It is not of the fruitage of science. It is an entailment of the elaborate, severe, but closely circumscribed thought of the past, and upon which science has not yet had occasion to bestow a requisite measure of attention. Science has not yet borne its fruit on this subject. It has been engrossed with the fascinating labors on other fields of its domain. With its broadened thought and vastly more versatile resources it may be expected, when giving final utterance, to differ here, as in other matters, radically with the past.

PROPHECY A LEGITIMATE SUBJECT FOR SCIENCE.

That prophecy might appear a matter of little or no hope to science, could by many of strong materialistic prejudices be well judged, so obscure and remote to

them would its data appear. Yet to persons equally versed in the conditions of science and equally accustomed to conforming to them, what is a scientific fact might be assumed to be accepted by one as readily as by the other, whether it were a fact in psychology or in mineralogy, and whether they were of the same tendencies toward materialism or psychism or not. But it has long been known that not all the prejudice and the one-sidedness of life are on the side of religion. One being reputed as a devoted scientist gives us no certain understanding that he is broad and fair-minded, and one who accepts facts impartially. So what might shortly become a matter of science might not so quickly become a theme of science.

In a general way science may be understood to mean facts generalized in the understanding. And the basic condition of science would, therefore, be a fact in

apprehension or cognition ; the character of the fact, as to what order or class it might represent, being no condition whatever of its admission. No other conditions enter into science anywhere, under whatever special name it bears, as science of chemistry or science of mind, etc., etc.

It now becomes us to inquire into cognition, the knowing attribute of life. This phenomenon, which is evident to self alone, or also to a self in psychological union with the self, or in union by conventional modes of transfer, is subjective consciousness of fact. This consciousness, as observed, in substance, is as truly of the mental, when in objective relation, as of the mineral.

Objective phenomena may be delusive —subjective creations merely, and not verities, which, again, is as true, and perhaps as common, of one order of phenomena as of another. In such cases the cognitive faculty may operate as

accurately as at other times, but through some form of delusive media. Then, also, accurate apprehension and hence accurate knowledge are not always entire certainties; and a true fact is not always in hand when one is being realized.

Then the next matter of importance to know is what are criteria as to verity of facts. The major may be, continuity in sameness—continued sameness of the phenomena over broad territory and over long reaches of time. Concurrence of many witnesses over wide fields and of a succession of extensive time would establish absence of delusion. Conformity with other and well-established facts, too, would justify reliance.

The sense of knowledge is, therefore, everywhere qualified by these conditions. It should be remembered that while below an absolutely perfect and unlimited capacity, the liability to this error of apprehension is common, and is more prevalent with the more limited.

It is then to be considered whether the facts to be alleged on which a scientific recognition of prophecy is claimed are legitimate,—are truly facts. But one is here submitted, and is deemed sufficient, while others will be in place elsewhere. Vision falls in a straight line from the organ of sight; but it may fall on a medium which will throw it in all conceivable directions. So, while the doctrine of the schools that knowledge is possible of the present only, is in a sense—the sense in which they viewed it—correct, that it there, in that so-called present, recognizes, and correlates with, a principle in which the mental vision is converted in the direction of both past and future, is the essential matter which they failed to recognize in its full importance, and which is yet to be given the attention belonging to it in science. The discernment of a principle is certainly an experience and an act of cognition, the dis-

cernment making the principle discerned as truly a fact as any contained in nature. So induction, the leading method of knowledge and science, together with all its provisions, is a fact—a fact of the clearest and most extensive verification.

This medium of vision, by its function to apprehend and estimate tendencies, conveys discernment from the immediate to the remote fact—from the facts in nature which are most superficial to those which are most remote beneath, and from those which lie under the meridian present to those which lie indefinitely deep in the past and future. The future is, then, not finally concealed from knowledge; neither, in practice, does the scientific world assume it to be.

When the data are not all so well in hand, it with less confidence indicates future facts. With the subtle causes which are lying back of the atmospheric changes so far from the means of knowl-

edge, the Director of "The Weather Bureau" puts out indications of storms and calms, with reserve. He nevertheless puts them out. He has looked over beyond the agnostic line and there discerned to some extent. A better example is seen when the astronomer packs his instruments and boards the steamer for a remote part of the earth or the sea, to take some advantage of an eclipse which he saw years before occurring there at a time which is still some months in the future. He is hurrying there to be in time with his instrument clamped to the position in the heavens where, at the day and second when the phenomenon, on its way out of the deep future into the past, shall emerge upon the available meridian present. And if the data for computing the special phenomena after which he is looking had been as fully at command as were those

of the eclipse, his journey would not be necessary.

When science will have entered upon the investigation of the facts of induction in the domain to which it belongs, prophecy will have entered upon its career as a science; never in its merely human employment to penetrate deeply into the details of the future, but to discover a basis for the claims of such penetration, and to thence discover, also, or approve, as matters of science, certain spiritual forces in the economy of being, operating universally, in varying measures, in rational life, and by the wise employment of which the growth of life in the needed direction, towards the best ends, will be most speedily promoted.

CHAPTER IV.

THE ARGUMENT FOR PROPHECY.—THE PRELIMINARY CONDITIONS STATED.

IT could be no detriment to the cause of Christianity if the successful discussion of prophecy should discover no miracle. Rather, provided the great essentials which are claimed for it remained, the verifications would be a triumph for faith; and that great beneficence to man which it constitutes, instead of hostilities from unbelief of its claims would find eagerness for its helps.

Since man is restricted to the finite sphere, on which account he is ever a learner, a follower after clues and guides, a searcher after the unknown, more discovery leads only to the use of more faith. And the believer in this looks with pleasure on the scene of struggle

going on about him respecting the scientific claims of spirit and religious faith, and is troubled only about temporary mistakes and delays, and their painful consequences.

If prophecy as a principle should become solvable within the sphere of definable mental law, and if it should also appear that it is in at least small measures native not alone with all finite reasoning beings, but possibly with the unreasoning as well, it would hold hardly less claim to the respect of the thoughtful religious public. Merely the withdrawal of a needless mystery from the device of the principle could not lessen the force of the customary impression that the idea of prophecy makes on the religious mind; especially as thereby would be rendered more fully apparent its reality and its immeasurable importance in the rearing of mankind. It would not fail to render more complete

that regard for the Divine Being, so helpful to the mind and morals of man, whom this disclosure would more vividly reveal.

Also, should it finally appear that of the dispensations of prophecy, in the main, the immediate source was in finite minds in the adjacent upper world, whose delegation to this duty could only have been from the consideration of special attainment in requisite wisdom to conceive what to communicate, and the most suitable means of imparting, the authority would be hardly less than from the Deity direct. The attainments thus required would be sufficient for judgment of man's general needs in any day of his mundane history. Doubt could only be in respect to mortal instrumentality to correctly receive and transfer the intelligence imparted. And should it still further appear that these delegated minds instead of having received the prophecy

communicated, immediately from the Deity, derived it from their own superior inductive insight into the future, still the magnitude of its importance would hardly be made less than that which now Christian judgment generally accords to it. It would even then be authority in matters of belief above the highest merely human level; and those levels, on account of environment, not occurring to mortals, the authority, in substance, would so remain. And while by these conditions we would be hardly able to claim for it a proper Divine Revelation, we would have no means of going above the source to controvert their claims to represent the facts and requirements of the Deity.

Two phases of mental achievement are referred to in the biblical use of the term prophecy: First, extraordinary insight into the phenomena having existence in the present; and second, sight extending over phenomena having existence in the

future. In this treatise I shall have occasion to speak of the first only so far as may be necessary to indicate the conditions to which it is due, and how far it is related to the second; observing that, in part, causes to which vision of futurity is due are effective in also withdrawing the vail from before the present.

Pure prophecy, or the unconditional foretelling of events, premises an existing future. It involves the determination of what is, not what may or will be, in coming time. If, then, pure prophecy exists, or has existed, there must be a sense in which coming time is present to view. That this sense can have existence, in realizing measures, in every form of mind or in every sphere of the human mind, may not be claimed; but that it exists in fulness in the mind having in pure possession the unconditional future facts, may not be justly denied. Before this mind all within the infinite

extremes of time must be present. And for this, too, its eminence must be supreme. But a fully attained fact is unconditional—has passed out of the conditional. The tendencies which converged upon it and constitute it are accomplished. These, which were its conditions, are no more such. In the language of the day, the conditional fact is “converted” into the unconditional. And the mind which can follow these tendencies, unconfounded with the remaining infinite multitude of tendencies, however distant from the present time, into this conversion, has in this future fact a present phenomenon lying before it. The mind, unable by the inductive process to follow tendencies to this extent,—unable to prolong the vision to this consummation, past all adjacent tendencies, is obliged at last to see it only in prospect,—still in conditions, however near completion. To this lot must be

restricted all finite minds, when seeing in their own light. The future fact is ever conditional in the limited mind, unless made apparent through the vision of the Supreme Mind, by some possible means.

To minds of this sphere, all future facts are environed with measures of uncertainty, however small, and cannot be fully known until verified by transpiring in the arrival of that coming time in which they are placed. To these, in their own light, a pure present in the future is impossible. To such, however strong the realization, there is no existing future fact. Theirs is a coming and contingent one.

But with the greater mental altitude comes a wider present; one more extended into both the future and the past. The response to vision is from a more extended field of time. Speaking exactly, however, the present represents no time—only the joining of time, “a

line where the past and future limit each other," of which time is excluded. Then, for the practical purposes in hand, I use the term "present" as denoting existence under the senses, which after all is rather a poor makeshift, considering that the smallest instant, as readily as a cosmic period, is divisible into past and future. But this while not technically correct is practically so, and has the merit of expressing what is commonly understood by the term present. The present is then existence, static or dynamic, face to face lying before the perceiving powers.

However, what is recognized through the physical senses requires of a present, a transit of time—a point, or rather a field, of arrival and departure, to which the range of the physical instrument is restricted. Perception by this instrument is only on the meridian of now. By it, without the inductive means of

vision, no future could be visible,—that side would be wholly vacuous. And so, too, of the past, beyond the point where the register of transpiring experience begins.

This gliding “now” with this view sufficiently broad, admits a train of impinging experiences which is being realized as a train of successions, separated by as many of the imaginary “present” lines. This series induction sees to be at each point divided into transpired and untranspired time—a past and a future, and that the recent past is the scarce less recent future, and that all pasts previously were futures. It sees also that to pasts futures were ever joined, and, for want of evidence that the principle is discontinued, sees a future ulterior to the immediate now, and with little less distinctness as truly the untranspired as the transpiring time.

Further still, induction sees in the

phenomena of being by which time is determinable, but with which it holds no essential relation, tendencies of absolutely fixed natures by which all its phases and facts exist. It sees these to have continued from pasts to futures in all the series; and, as before said, having and imagining no evidence of the discontinuance of the principle, and complying with the law of its own function, sees these also in the future executing their untranspired events.

Of the number of these tendencies when taken in detail no approximation can be made, unless by the term infinite, which would scarcely be excessive in any of the departments of being. Regardless of any department of being, each having its own tendencies, the term tendencies applies as universally as do those of cause and effect, which are themselves possible only by the law of tendencies. Considering their unending numbers,

only a beginning has been made in their attainment, while by reasoning minds an ending is impossible. However, still in the simple beginning of the inductive observation, what seems a large measure of progress has been made; which is being continued more and more rapidly with the ever-accumulating experience and the ever-enlarging capacity of the perceiving powers. Also, the operations, all told, are still upon a narrow field, with but few extending far out into coming time. But the vast investment of energies by the human world, and its intense excitement after achievements to be made, are illustrations of how extensively and distinctly tendencies are seen extending into the future, and how confidently they are relied upon; and also how largely their untranspired facts enter into the sum of present realizations.

Deducting a proper allowance for human faith in the unseen, we still have

in all this strong proof that human apprehensions of tendencies seen extending into and operating in the future have been, substantially, visions of untranspired facts, to be seen by the inductive eye only.

CHAPTER V.

PERCEIVING THE PHENOMENA OF THE FUTURE.

FROM the standpoint of reliance placed on the preceding observations, which are but presentations of the prevailing convictions of the thoughtful in respect to the laws in the premises, the matter of prescienceing the future will be of no difficult solution.

In retaining the vision upon the line of facts thus brought in view, it will be observed that while by the physical mode of perception the mental eye is limited to the immediate now—sees only on that line—on the contrary, the inductive eye sees equally everywhere on the field of time, according to the measure of its attainment. The future and the past are, with respect to the execution of its function, non-existent.

The physical eye is limited in capacity to observing but small extents in either microscopic or telescopic depths. And with these limitations to the extent of this mode of vision must often be added lack of defining powers. For these fathomless depths, apparent to the meridian of now, are required infinite power and purity of vision to discern all in all details. And although much is seen when the telescope and microscope supplement the natural eye, as with the inductive, it must be said that only a beginning of discovery has been made. And if at times the inductive is markedly at fault, as much must be allowed for the physical.

With considerable satisfaction as to reliability, the astronomer by stellar phenomena penetrates by the physical eye millions of miles into stellar space; with the inductive, millions of years into time past and future, with the probabilities of

accuracy in the one case about as strong as in the other. In respect to some directions, vision of either order is hardly at all extended. In certain directions an investment of physical opaqueness intercepts quite all the light which the nature of the physical eye admits. Beyond the metallic screen, of thinnest texture, over the mass, lies the mysterious, the insolvable to that order of vision, or to that measure of capacity for its apprehension. So, too, through the problem of self falls no inductive light in sufficient amount to reveal the principles that underlie and constitute self. Others are of the same or scarce less impenetrability.

Such are the two general sources of human enlightenment—the sensuous and the inductive. Both are natural, reliable and permanent. With the weaker mind there is preference for the sensuous; with the more attained, greater reliance is placed on the inductive. Either would

be infallible by an infallible capacity. But however small it may be, the liability to the incurrence of failure is assured to all whose sphere rests beneath the infinite. But the finite foresees. Why does it not foresee more? and more in detail? This is answered by directing attention to the fact that just where the limits of mental perception fall is where error and darkness begin. With a wider range in that direction the error met at that limit, would be impossible. With this limitation, however, not all contingencies are, at that point, foreseeable. The related forces are not all seen, nor what is their strength, nor the relativeness of their strength; all of which enter into the determination of the future fact.

Then would not to a more attained mind more future facts be visible? Are not to increased capacities uncertainties more removed? And is the principle not applying to all the series toward the

Infinite, by which to the more attained future phenomena are more in view, and the future is more illuminated? And would not by an infinite mind every future fact in every detail be seen? Would not the whole system of chains of facts existing commensurate with infinite time lie in that vision fully displayed—an infinitely extended present? With no other attributes or qualities than those of the human, to an infinite mind such a present would be a necessity, while still, by the conditions involved, recognizing time in all its measurements in application to phenomena, to the least particular.

What other mode of perceiving may characterize the Deity is scarcely within even conjecture. Whether we may speak of a sense of contact as a means, analogous to that seen indispensable in finite being in deriving experiences from environment of whatever order, will depend upon what views are taken of the Deity

as to personality. With His personality equivalent to a self, which is indispensable to a thought-embodying existence, there would, it seems, also be necessary an apprehending mode, analogous to human sensuousness, from which it might not be irreverent to suppose, considering the human descendancy to be from the Deity, the human mode may have descended—a mode which after the physical demise will still continue with it. And whatever may be the means of harmonizing this view of the Deity with that of his Infinity, the means, though difficult of discernment, are not to be pronounced impossible till the possibles are all counted. But so far as concerns the original presciencing of the future, conditionally by the finite and unconditionally by the Infinite, the actually existing, everywhere transpiring, and only known means, the inductive, suffices for it all, everywhere and in all states and beings.

CHAPTER VI.

KNOWLEDGE OF FUTURE EVENTS.—PROPHECY A COMMUNICATION OF THE ENDS RATHER THAN OF THE MEANS OF DISCOVERY.—HOW COMMUNICATED.

PEOPLE of the same level of attainment, and of the same general surrounding and training, have little trouble in exchanging sentiments. What very much aids in this is that a large part of what is being communicated is in character the same as that which is already in the experience of the recipient. And the considerable anticipation of it helps to bridge over the defective and incomplete conventional devices of voice and gesture. But essentially the same process necessary in the execution of a thought is required in receiving it, and no measure of light bestowed will supply the need of a receiving capacity of proper form and

extent. The want of perception is not always owing to the absence of light or to the want of the presence of facts.

All this is involved in prophecy. Not only may all the facts be present, but, as well, minds brilliantly apprehending and impressing them, yet without a recipient capacity all on the recipient side will remain dark in respect to those facts. The grade of the impressing mind would signify nothing till the adaptation of the recipient capacity could be effected. But it is not the knowledge of computing ends, which could be imparted only to a larger capacity, which usually is communicated, but the ends only.

PROPHECY A COMMUNICATION OF ENDS
RATHER THAN OF THE MEANS OF
THEIR DISCOVERY.

It is not here seen that the common course and means of human development in this life have not supplied instances of

the required enlargement of the inductive faculty, to have originally attained facts of the future, in measures of distinctness and detail, sufficient to justify a claim of prophetic authority. However, we are lacking a record of such. The most attained in inductive achievements, save in astronomy, have ventured to state but little of the future with the detail that characterizes prophecy in the conventional sense.

On the contrary, insight into the future, prophetically, seems ever to have been through borrowed vision. The matter to be prophesied might not be above the simplest capacity as a thing to be understood in itself, though as a matter of futurity requiring superhuman discernment, and depend for a revelation before its time of transpiring, on a capacity not necessarily extraordinary, if upon it was reflected the light of the superior mind containing it; to the weaker it being

made visible in the perceptions or by way of the perceptions of the superior.

With comparatively moderate mathematical attainments one may be able to see the result of a calculation very intelligently, while being much lacking in capacity to receive the mathematical light which led to the result. Prophecy gives the future ends of tendencies—future facts—results of processes of perception, ends which in themselves may be of easy comprehension; and so are altogether different matters, in this respect, from the processes which originally led to the discovery of those ends in their concealment in the future.

One for whom the process of original discovery of future events is possible might well prophesy. But by the facts here brought forward prophecy is happily not limited to subjects of that elevated sphere.

There is, then, to be considered the

means of this transferrence of mental light. And here the field abruptly widens over many classes of psychological facts, the most of which my prescribed limits will oblige me to wholly pass by. As to how mental perceptions are imparted to a neighboring percipient and so become common, among the several answers to be given may be a reference to the simple fact that, surrounded by a common medium of vision in which all who are of the same organs of vision may participate, people have in that medium a common means of apprehension. The medium and object revealed being common, one thus enters into and utilizes another's means of perception; in short, perceives thereby what the other perceives, to the extent that the positions and capacities are the same.

However, by this mode only to a limited extent and with no pure certainty, are the thoughts of another perceptible.

By realizing his own thought and that the conditions of the neighboring mind are as his own, one, by analogy, could know very truly the thoughts, in outline, occupying the other mind. Indirect as this mode is, and illogically as it may seem to apply to the main question, the general verdict of mankind, nevertheless, is that this is perception of neighboring thought. The rallying in respect to cases of this kind: "We saw it together, and I know that he saw that it was square and not round, long and not short, black and not white," etc., etc., are evidence that this is generally accredited as a mode of perceiving the thought of another. And so of the entire sensuous surrounding of self, when the excitants of sense can be made common: "We have heard it together and he knows the sound was "so and so." We tasted it together and he knows," etc., etc.; or, "We felt it together, and he knew it was hot and not cold," etc.

By this being universally accepted as perception of adjacent thought, teaching on the sensuous plane becomes possible. The imparting and receiving minds being joined by these common media of perception, by a common observation apprehending objective existences on this plane, of whatever sense, the imparting mind is enabled to point out to the receiving mind, and thus transfer to it its own mental perceptions. All this, too, would apply to any analogous common environment to be anticipated of any state inhabitable by the mind of man.

But still another mode remains to be referred to, which is, however, but a further application of the one just considered, and is one largely concerned in prophecy. The thought of the same order of mind is homologous in all individuals of that order, and is apprehended, as to the sentiment it imports, by its aspect derived from the universally ap-

plying laws of mental construction. This aspect impinged upon a common medium, is by means of it brought within the consciousness of the co-occupant neighbor. The conception of one mind thus becomes the perception of another. And, to some extent, limited by the realizing capacity, the subjective state of one mind becomes the objective state of another.

Let it now be recalled that such media are not myths, but existences manifest in the conduct of the physical by the mental everywhere, to which there is here no place for reference in particular, and these statements will be quite incontrovertible; and one needs only to think along this line of observation to be able to place upon it a full reliance. The so-called mind-reading which the schools, with indifferent success, have generally sought to set aside as a superstition, or as a vagary by superficial observers,

is gaining recognition. Though never wholly wanting in support from the best names of science, recent researches in psychology have developed much in its favor; both from the science and from the facts illustrative of its provisions. And it is anticipated that with a little more headway made in this direction, mind-reading, though difficult in most instances to clearly determine, as a principle, will be generally recognized.

The principle of mind-reading, also, provides for its own proper employment, at all states of its completeness, according as the conditions are favorable; but in its greater efficiency is employed only when called for in the culture of life. For it must not fail to appear that as the more effective measures of these prerogatives of mind appear on the higher levels, over all is to be expected a higher order of judiciousness,—that these provisions in nature may not be made the sport of danger-

ous spontaneity and chance, but are reserved for use only under a state of sufficient moral intelligence, in an economy of general beneficence.

CHAPTER VII.

CORRESPONDENCE BETWEEN EXTREMES OF MIND.—MODE OF THE HIGHER WITH THE LOWER.

THE mode of the transfer of thought and perception being now indicated to the extent here admissible,* and quite sufficiently for the present purpose; and also the mode of attaining the facts of the future having been presented, another principle underlying prophecy claims attention. In a dispensation of prophecy the fact must be considered that not only an especially high order of minds is necessarily involved in the conditions as sources of the availing helps to the needful recipients, but that at times truths from the finally Supreme Mind are to be

*For quite a full study of this part of the subject, see my work, "The Consolations of Science," Chapters 15 and 16.

brought to the perceptions of very moderate capacities. Of the mode of this transfer, while not assuming to specify what must be that adopted by superiors of whose range of vision and powers above our own we can know nothing, it is to be remarked that certain principles pertaining to perception supply light as to what would seem, where perfected, means quite sufficient for outline impressions from minds of indefinitely high order upon minds much below.

The inductive mode of perception we have seen to be the process of original discovery—the enlargement of vision from the individual standpoint outward, and what is not seeing by merely intuition. Then we saw the perceiving powers apprehending by the perceptions of adjacent minds—by a common medium of mental perception analogous to that of solar light, or the mediums of others of the physical senses, when available. But in neither

of these modes did we see thoughts above the capacity of the recipient transferred. However, neither did we see by either mode the versatility in capacity of the individual to apprehend unequally of the phenomena by direct or by proxy vision ; that, in one instance, of the mathematical more may be apprehended than of the musical by the same mind, or of the spiritual more than of the physical, etc. These versatilities are often of great contrast with the general level of the individual's aggregate capacity. In fact, from the special investment of mental energy upon a given line of mental activity, the natural result would be a depletion in other directions. Neither did we note the fact that the same special variety of capacity is widely variable, and constantly fluctuating above and below an average.

It may not, then, be known to what surprising heights the extraordinary shap-

ing of circumstances may at times exalt any of the special orders of mental perception, there to apprehend truth of corresponding eminence. The mind is conditioned in environment, which in the larger measure determines its efficiency, in whole or in any special part. Of what extent that environment may be reckoned is greatly various.

With respect to the sensuous state, whether on the mineral or the spiritual plane, environment consists first of the personal embodiment, and secondly of the entire plane with which that embodiment is related. Then, too, all psychological being beyond the limits of self is environment. It would, therefore, be impossible to approximate the influences and their special sources operating on the mind. But however efficient are those from the sensuous, the psychical being the superior can be more efficient, and may at any time be the procuring causes of the sensuous.

Spontaneity of action is conceded to the material of any plane, from the laws of its own nature, and whenever acting, is doing so in obedience to its own laws, specially directed, however, it may be, in any case, by the psychical of the adjacent superior state, and finally by the Infinite.

RELATION OF EPILEPSY AND PROPHECY.

Then it is not at any time certainly known that when, as is at times seen, certain bodily disturbances are incident with great mental exaltations, the affair is wholly due to the operation of casual mundane causes. Thus epileptic neurosis is at times attended with quite striking mental phenomena, in which Professor Maudsley, in his work, "Responsibility in Mental Diseases," ventures to find the means of a solution of the phenomena alleged as prophecy, inspiration, divination, etc., and discovers them to be effusions of certain forms of this malady.

He infers epilepsy of the prophets and seers of the Old Testament, and of Paul and Jesus of the New, from the fact that the people regarded them as mad and possessed of demons, and that they were in some cases subject to trances in character indicating epilepsy. Again, some indicated it by extravagant deportment in connection with the exercise of the gift; as, for example, Ezekiel at the river Chebar, detailing on a tile, by a drawing, the siege of Jerusalem, and also illustrating the suffering of the people by lying on his side a painfully long time. Then, also, Jeremiah going on a journey to the Euphrates to hide a linen girdle in a cleft of rock, and again, after a considerable time, going to retake it and finding it decomposed,—all to illustrate how Israel and Judah, once the glory of the Lord, became his shame. He observes on this:—“If they were not mad, they imitated very closely some of its most striking features.”

But notwithstanding he sees these to be insanities of epileptic character, he recognizes frankly their good offices at times of these paroxysms in the introduction of valuable truth to the world. Here are his words:

" But when we consider seriously what has come of these epileptic visions and ecstasies, we may well pause before venturing to declare what may or may not come of madness or allied conditions, and be cautious how we give credit to revelations which transcend the reach of our rational faculties. . . . The novel mode of looking at things which is characteristic of the insane temperament, may be an intuitive insight, a sort of inspiration which labored reflection could never attain unto; it is the very opposite in action to that bond of habit which entralls the mental life of the majority of mankind. The power of stepping out of the beaten track of thought, of bursting by a happy inspiration through the bonds of habit and originating a new line of reflection, is

most rare, and should be welcomed in spite of its sometimes becoming extravagant or even descending into the vagaries of insanity" (pp. 53, 54*i.*)

Though not an exaggeration, this is a sublimely high tribute to the chief characters of Bible history, especially when considering the mineralistic school Mr. Maudsley represents. It would really establish for these prophets and seers an authority lacking little of completeness. Being well above the reach of ordinary perception by the inductive method, the otherwise highest on the human plane, this most complete wisdom obligates all logically disposed lives to a following. It could be of no consequence that it was uttered during these paroxysms, and that its deliverances were characterized by unseemly deportments. It is, however, possible that by a more extended acquaintance with the history of these phenomena in the Bible, he might see this phenomenal insight with not a uniform prom-

inence, characterizing some of these celebrities through the major part of a long life. This would be found true of Samuel, Isaiah, Elisha, Daniel, and others, of the Old Testament, and a considerable part of the Disciples in the New; that with these it was quite as continuous as are any other special endowments—poetry, literature, etc. He might also recognize that to some extent there was preparation for, and cultivation of this gift,—that there were what were called prophet schools which, besides dispensing the general knowledge of the times, taught what was known of the means of promoting this mode of insight. Elisha was for a time the intimate associate and perhaps pupil of Elijah; and it incidentally appears that in the restoration of the Shunammite's son, he practiced the same method with which his "Father" Elijah restored the son of the woman of Zeraphath. Also, there is a suggestive similarity in the

resort by which he saved the widow's sons from being sold for debt, and that by which Elijah had saved the woman of Zeraphath, her son, and himself from starvation (see I. K. 17, and II. K. 4).

However much or little beyond human acquiring is this superior thought, that certain measures of human knowledge of adaptation to its acquirements on the human part were communicable, is, from these and other facts, at least probable. And however frenzy may have characterized the phenomena, prophecy was not, as Mr. Maudsley infers it to have been, a merely casual matter, but was to some extent institutional, and with reference to special ends.

CHAPTER VIII.

INTUITION AND INSPIRATION—THEIR RELATION.

STILL further, under the term, “intuition,” which Mr. Maudsley here uses as somewhat interchangeable with “inspiration,” are found classified a considerable list of mental phenomena, as to mode of perception, and closely allied with those of these epileptics, as to high order of spontaneity of mental insight, where no appreciable epilepsy is seen to have been present. One case, typical of many, for want of room must here suffice, and will be sufficient. It is of the somewhat familiar instance of Zerah Colburn, the intuitive mathematician. So far as I know, of him no epilepsy has been alleged, and beyond this particular trait of mind, nothing extraordinary.

"It was when the lad was under six years of age, and before he had received any instruction either in writing or in arithmetic, that he surprised his father by repeating the products of several numbers; and then, on various arithmetical questions being proposed to him, by solving them all with facility and correctness," observes Prof. Carpenter.

At the age of eight years, in 1812, he was brought in London before several eminent mathematicians, before whom he was reported to have displayed most astonishing mathematical insight, such as the following:

"On being asked the square root of 106.929, he answered 327, before the original numbers could be written down. He was then required to find the cube root of 268.336.125, and with equal facility and promptness he replied 645. He was asked how many minutes there were in 48 years, and before the question could be written down he replied, 25.228.800, and

immediately afterward he gave the correct number of seconds. On being requested to give the factors which would produce 247.483, he immediately named 941 and 263, which were the only two numbers from the multiplication of which it would result. On 171.395 being proposed, he named 5×34.279 ; 7×24.485 ; 59×2.905 ; 83×2.065 ; 35×4.897 ; 295×581 , and 413×415 Other numbers being proposed to him indiscriminately, he always succeeded in giving the correct factors, except in the cases of prime numbers, which he discovered almost as soon as propounded" (*Mental Physiology*, Dr. W. B. Carpenter, pp. 232, 233).

These are very much the more simple of the achievements cited. Mr. Francis Bailey, one of the examining mathematicians, observes that "on being interrogated as to the methods by which he obtained these results the boy constantly declared that he did not know how the answers came into his mind." And further Mr. Bailey observed that, "in the

extraction of roots and in the discovery of factors of large numbers, it did not appear that any operation could have taken place, since he gave answers immediately, or in a very few seconds, which, according to ordinary methods, would have required very difficult and laborious calculations." He further speaks of this as a sort of "divining power."

Here by the boy—almost babe—Colburn, whose mind was raised to those extreme mathematical levels inaccessible to specialists (as to methods employed, supposed, however, to be analogous to the principle of logarithms), strikingly reminds one of the boy Samuel in the house of the chief sage of Israel, to whom he unfolded the mind of God; or of the boy Joseph before Pharaoh, foretelling in their order and numbers the coming years of plenty and famine; or of the youth Daniel before Nebuchadnezzar, first relating to the king the uncommuni-

cated dream itself, and then opening to him the unwelcome future which it prefigured.

The class of facts discovered by the young Colburn and that by the young Hebrews were not of the same order. The one was of numbers and the other was of events. But in other respects the cases present no material unlikeness. The young Hebrews claimed for their sentience inspiration from a known source; Colburn for his an unknown. Possibly, if sharing the Hebrew habit of recognizing a directing intelligence presiding immediately over the human estate, Colburn, too, would have recognized back of the incoming thoughts a resident instructor or promptor, and would have so remarked upon his experiences, and with a reason hard to controvert.

And now, bearing directly upon this, is the statement of Mr. Maudsley, that

sometimes the highest thoughts are displayed by these epileptic subjects; having special reference to Bible instances--prophets, etc. After allowing, for the lower grade examples, superstitious vagaries of no reliability, along with the credit given the certain higher for superior conception of facts, and reliableness in communicating them, so as to be of great benefit to the race, should not their uniform claim that these facts were impressed upon them by occupants of the celestial state or by the Supreme Being directly, as well be admitted? Should this superior wisdom and insight be deemed faulty in respect to these statements and not also in the others, unless for reasons of very special nature? Or, should such a discrimination be deemed possible, were it not well to be left unpronounced by all of conceded less attainment?

Again, can it be certainly known that

this higher order of wisdom is the result of this extreme temperamental activity and high tension seen in epilepsy? On the contrary, is it not more apparent that the epilepsy, when occurring in such connection, is precipitated from predisposition thereto, by the impact of the overpowering conceptions imparted by the very spiritual beings or Being from whom these claim to derive them, conceding that in their selection of human instrumentalities account may be made of this class of temperaments? This view is also supported by the common fact that mental disturbances by external visible causes, are frequent occasions of such precipitations.

Then as to the intercourse between the higher and lower extremes of capacity, which prophecy in its conventional use involves, my limits under this head being nearly attained, I may only supplement what is set forth above in my observations'

on the transfer of thought, by stating that, as is amply illustrated in human affairs, the higher ever excels in means over environment, and that there may be no end of methods and means known to the superiors for such intercourse. But, also, this so-called intuition when sufficiently broadened out over the rational intellect, is itself seen to be an all-sufficient channel. In the light of the observations referred to, this intuition may be regarded either as the more attained mental light indifferently falling upon the awakened mental eye below, by means already pointed out, or as being concentrated with special intention upon a selected recipient; in which case the phenomenon would be characterized by special features and distinctive aims.

And here again our mineralistic friend, Mr. Maudsley, is of service. What he saw of this phenomena led him to speak of it as an "inspiration," an in-

breathing, an attainment without “labored reflection” (*Ibid*). Professor Carpenter speaks of it as a “divining power,” equivalent to inspiration, where the thoughts drop into vision in their essential wholeness, as those borne to us on the formulas of speech over a medium. This is not our experience with the body of nature direct, whether in the lower or the higher altitudes. Nature returns her utterances only in response to “labored reflection,” and by no spontaneity. Only what has been in that manner elaborated by self has been acquired from the voice of nature, whose truths are only by that means available in any measure beyond external aspects.

By these recipients, possibly capable of apprehending and revealing above the level of the world’s general attainment, transmissions could not be expected without characterization by limits of capacity and by individualisms; often as by a low

power instrument only outlines are revealed, or with but few details; or as by an instrument imperfectly "corrected," the view is colored or broken into eccentricities. Also, it is to be recalled that by the conditions involved by this access to the lower, the higher is vested with important means to direct and impel the recipient towards requisite attainments, in full harmony with the claim made that prophets are "raised up."

But whether by "raised up," or the self-attained prophets, essential to prophecy is the recognition of the superior and finally Supreme mentality. Without such the thoughts to be so apprehended and revealed below could have no existence, whether pertaining to the future or the present, whether the insight were called inspiration or intuition, all would be impossible. With no facts to be seen, optical instruments, whether of natural or artificial development, could reveal noth-

ing. And further, if characterized by a loving interest in humanity below, this community of celestial lives, and the Supreme life, would employ prophecy and kindred inspirations only as they would be needful, which would naturally befall more in early ages, when reason and the spiritual senses were more feeble; but rarely without that completeness which would supply light to long ages, if not to all time. Less could not well be expected from minds equal to such responsibilities.

CHAPTER IX.

SOME REASONS WHY PROPHETIC INCIDENTS ARE SO RARELY MET WITH IN PROFANE HISTORY.—PRINCIPLES TO BE OBSERVED IN DETERMINING PROPHETIC EVENTS.—PHASES OF THE PHENOMENA.

THE bases of prophecy in the domain of nature—the order of nature to which it belongs—having been indicated in essential fullness and in as much detail as could be admitted in a work of the brevity and scope of this, the next matter in proper order is to note the phenomena in exemplification. For the same reasons why prophecy was excluded from philosophy it also might be to a like extent excluded from profane historical and biographical literature. Still there are other reasons, which would however, have less weight with the philosopher, whose business it is to note the existence

of principles, uninfluenced by prevailing uncertainty of a pure example of it.

The historian, whose attainments for his calling may not have specially qualified him as a philosopher, may not have considered on philosophical grounds; and may well have declined the responsibility of admitting alleged facts of prophecy of which neither himself nor his authority might have had correct judgment. He may still further have been impressed that the admission of this class of statements would, with a people who were generally acquainted with the extreme unreliability which attended upon such claims to prophecy, weaken his authority with the public as a historian. And for similar considerations the one not a professional prophet, who would be of the safest judgment in such matters, might hesitate to testify when convinced of a genuine instance, especially if the example was to come from his own ex-

periences. Less, then, than other facts would such facts be reported to the historian, and less than other facts would he be likely to give them to the world.

Besides, while the world is ever full of partially developed phenomena of this class, in which form they are mainly worthless even of notice, well-defined instances are necessarily rare. When occurring spontaneously it would be from accidental accord of a wide range of conditions, very rarely befalling. When occurring by intelligent appointment, by agencies empowered to establish these conditions, instances would be expected more rare after the pronounced advent of the reasoning intelligence in any part of the world; and an age of general literature would, therefore, have less of it to record, if disposed. With the advance of the reasoning powers diminishes the necessity of substituting for them.

Though rare, these phenomena may

not be supposed to have been without striking examples in even the more modern years, and with the very general prevalence of reason. An inspection of the confidential revelations of their experience by some of the most thoughtful, quiet and prudent of cultivated people, might be expected to supply incidents of which no other theory than of prevision would quite as well harmonize with the facts in the conditions.

With all due care, however, on the part of one not knowing what conditions are essential, error is easily possible; and were all the details duly noted, the verdict might be quite another in those cases, leaving perhaps a small percentage for genuine. A very unimportant and feebly impressed fact is sometimes the sole substance out of which a very brilliant and overpowering dream is elaborated by the imaginative faculty. So, too, may a very light impression of a future probability—

an impression directly forgotten, result in a very graphic subjective portrayal, with details, of an event to transpire, when the picture is thus near purely subjective and bears no relation with anything outside of the realm of fancy.

NEED OF CLOSE DISCRIMINATIONS.

Also, with the believer there is a liability in the presence of an approximation of agreement between predictions and future transpirings, to overlook adverse details, which might insensibly lead to wrong conclusions; very much after the manner in which the unbeliever would fail to note, on the other hand, the details going to establish the fulfillment of a prediction. But, again, the fact of the principle of prophecy being admitted, might not that slight impression from which arose that overpowering realization, with sharp details of a future event, be itself a truly prophetic impingement?

And now, to extend still further the observations upon these nice discriminations, pro and con, to be necessarily attended to by the nature of this subject. From merely the fact of a future, with no thought in mind of any particular fact in it, a conception of a future fact may arise which will be purely imaginary; the faculty of the imagination being vested with that power in itself, uninfluenced. And yet, again, the imagination may also be directed from without, as seen. The uncertainties attending from these facts of the imagination, of course render many instances of alleged predictions insolvable by any means now at command. We will turn to a few examples only. Not long since an English vessel, the *Kapunda*, by English reports, left Plymouth for Australia. Against the wishes of her friends, especially against the wishes of her mother, a young woman had taken passage. Meanwhile her

mother had suffered most distressing forebodings—had in imagination continually seen the ship striking a huge rock in mid-ocean and sink; heard the shrieks of the despairing victims. At last, but a few hours before the sailing of the vessel, she fancied herself hearing her daughter calling, "O Mother!" A telegram was then sent, requesting the daughter to return, which she did. The vessel was lost and the daughter spared. Whether any corresponding disturbance of mind was felt by the relatives of any of the remaining passengers and the crew who were in the same peril, or not, is not related. If it was really a premonition, it is possible that in this mother only were at the time conditions receptive of the impression in sufficient distinctness.

However, solicitude for friends departing on long voyages is quite universal and often attains to frenzy, with resultant picturings of disasters—disasters, too,

which do not befall. That the disaster was known to have been of the character seen by the frenzied mother, would be strong evidence of prevision, but still not conclusive, as rocks are a very common source of marine disaster. But only in a contingent sense could the hearing of the daughter's voice in the disaster have been prophetic; a sense, which, however, often pertains to prophecy; namely, that if she went her voice would be so heard. The Bible student will recognize this phase with some frequency throughout the Scriptures.

Of the incidents of strong impressions of future events which never transpire, not often is mention made. To show, also, how a non-fulfillment is no necessary evidence against the prophetic character of an impression, I will cite a case related to me by a very competent personal professional friend, who related it in evidence against the prophetic char-

acter of alleged prophetic impressions. But while a verified example proves a natural law, an unverified one does not disprove it.

The statement, in substance, was that leaving home, in company with his wife, on a journey of a month, he was immediately seized with an indefinable impression of impending calamity; that all through the journey, just ahead of him, was some painful experience about to befall him. Such was its force that if a railway or steamboat disaster had befallen them, or if a letter from home had announced that a disaster had visited the home circle, it would have occasioned no surprise. So persistent and strong was the impression, that it materially lessened the anticipated happiness of the journey, and was not wholly removed till the home was re-entered, to find all had been well.

When, after returning and finding that

nothing on the way or at home had gone wrong, he made known the impression to his wife, having kept it a secret from her, and, to the astonishment of both, precisely the same forebodings, during the same time, had distressed her also.

So strong and persistent an impression, with its occurrence in the two minds at the same time,* might confidently be assumed to be a trustworthy incident of the law of prescience. However, it had the character of a purposeless disturbance, and was without details. It foreshadowed no particular event, and could well have been the reflex action of overtaxed nerves, taking that form of disorder. Yet it may also, in the main, have been genuine, of which the evil foreshadowed was contingent upon probable conditions which failed, causing the undefined calamity to have been averted;

* For a full discussion of the principle of the impression of two or more minds by the same presentations and visions, see my work, "The Consolations of Science," Chapter 18.

somewhat on the principle by which the English girl referred to did not meet her predicted fate, on the supposition that the mother's apprehension of it was a prevision.

For the same reason might premonitions, when genuine, and though giving details, fail of fulfillment in any part. But that they may also be purely subjective, renders such little worthy of notice till the verification is from the future itself.

A fulfillment in substance, only in part harmonizing with the details in the impression, with the appearance of allegory, it may be, is another, and a very common characteristic of presciencing, in the illustration of which a very befitting instance is supplied by Mr. James N. Pinkerton, M. D., of London, in a paper on "Sleep and its Phenomena," read before the Medical Faculty of Edinburg, in 1839. The statement is as follows:

"Erasmus Francisci, when a youth, once dreamed that a person with a certain surname was about to shoot him, but was prevented by an aunt of Francisci, who snatched the gun out of his hands. Next morning the youth jokingly related the dream to his aunt, with whom he was living. She, however, saw it in a more serious light, and begged him to remain at home that day, and, as an inducement to do so, gave him the key of a closet in which she kept fruit. Francisci took the key and retired to his room, stopping, however, on the way, to speak with his aunt's servant, who was cleaning two guns in a room exactly opposite his own. He then entered his room, sat down to his desk and commenced writing. In a short while, however, he remembered the key his aunt had given him, and obeying a sudden impulse, he threw aside his book, which was at other times a great favorite, and proceeded to the closet. Scarcely had he left his seat when the gun which the servant opposite was cleaning, and which, unknown to him,

was double-loaded with bullets for wolf-hunting, accidentally went off, and the full charge passed through the wall and opposite room, in such direction that, had Francisci remained sitting, it would have passed through his body "(p. 37.)

In this case the harmony between the dream of the boy and what befell on the following day was only in essentials. The curiously conditioned dream, whereof the prevision, if such there was in it, as there seems to have been, and was by the learned essayist believed to have been, necessarily including in its prevision the events which followed from itself being made known, sets forth that a certain one had been about to shoot him, whether intentionally or accidentally is not stated, but was prevented by the aunt seizing the gun. The aunt having put the boy in communication at will with the fruit closet, whereunto he repaired from his endangered position in time to escape the passing shot, is the only

respect in which she exercised any influence to avert the fatal tendency of the gun upon the boy's life. What contingencies were awaiting the boy's departure from the house that day, on which the fulfillment of a more literal character might have depended, or whether there were any such, is beyond present possibilities to know. On the supposition that the prediction was not dealing with any "ifs," but was an unconditional statement of the coming facts which transpired, the language cannot be allowed to have meant that the woman would really seize the gun; and, either intentionally or unavoidably an exaggeration occurred in the vision.

That metaphor or allegory might be wisely employed by minds in the superior state upon those of the inferior, might be believed with little difficulty; but that stimulated minds from partially defined impressions readily proceed to **extra-**

gant portrayals, is a well-recognized matter of fact. And in this fact may be found cause sufficient for occurrences of this character, in cases where the seer is not evidently revealing his prosaic visions in poetry.

Of all ordinary or casual presentations like the above, the disparity between details of the impression and those of fulfillment might well be in this way accounted for. And a still better example of the working of this law may be seen in a case cited by the same authority, and in immediate connection with the foregoing, as follows :

“ A gentleman dreamed that the Devil carried him down to the bottom of a coal-pit, where he threatened to burn him unless he would agree to give himself up to his service. This he refused to do, and a very warm altercation followed. He was at last allowed to depart upon condition of sending down an individual whom the Devil named, a worthless character in

the neighborhood. A few days after, this person was found drowned under circumstances which gave every reason to believe that his death had been voluntary.

An intimation of the fact of the quite immediate death of this man, thus named to him in his dream, impressed upon him, was evidently the extent of prevision in the matter; assuming that the careful Doctor was not mistaken in his data. All beyond would have been a ready elaboration by the imaginative function out of a potent religious sentiment, then very common in the community and very acute.

IMPRESSIONS IN WAKING AND IN SLEEPING.

The mother of the English girl, intent on a passage to Australia, and also the gentleman and wife who were on a vacation trip, were all impressed in the waking state of the evils which foreboded

them. The boy who escaped the fatal bullet, and the man who foresaw the doom of the worthless neighbor, each received his impression in the state of sleep. And such is the history of these phenomena in all time and with all people. The mind in the waking state, strongly impressed with the glaring aspects of external nature, is less realizing of the thought impinging upon it by insensuous routes than when in the state of sleep. But no sleep is so complete but that some of the faculties are sensuously awake. Neither is there a wakefulness so complete but that the faculties of some functions are asleep. Some faculties, of higher functions, are rarely at full waking on the sensuous side of being.

In these facts may lie the explanation why at times prescience impressions are realized in the sleeping state and at others in the waking.

While, then, by the facts brought for-

ward in this chapter, plainly there are few criteria in sight by which to judge of the genuineness of impressions concerning events of the future, such impressions being known to be provided for by a corresponding class of natural facts, enlarges assurance that where in any case the conditions are sensibly those required, the phenomena may be relied upon as prophetic of the future; though till the arrival of the future itself all certainty must be deferred.

CHAPTER X.

PROPHECY IN PROFANE HISTORY.

WHILE instances of prophecy are less commonly met with in profane history than would be if the sentiment and attainment of the people had enabled them to deal more justly with this class of phenomena, the fact of unusual restriction having been placed upon their employment by historians, renders what instances have been admitted especially trustworthy. Because of prejudices, largely on philosophical grounds referred to, as well as from the apparent easy liability to honest error and to voluntary imposition, which prejudices measurably would include genuine instances with the spurious, what incidents gained admission might be supposed necessarily and specially well-founded, or at least fully at par

with the generally accepted facts of history.

To the few examples above submitted in illustration of the several phases occurring, there is room for but few more to be added out of, comparatively speaking, the considerable list at hand, taken from profane records. Of impressions of prophetic character and akin to prophecy, not specially well defined, we might turn to a quite surprisingly large number, well authenticated. Columbus, in the later years of his life, firmly believed himself to have been moved so persistently after his life's studies and project, by an influence much stronger and more determined than could be accounted for by considering merely the craving of his own strong intellect and passions, and that he had proceeded under the direction of a divine commission. Though perhaps not impressed upon him as such, yet if this impression which he realized was a verity,

his future probably had been prescienced by an inspiring agent. Josephine, in the midst of the revolution, and when the general tendency of France was toward a republic, and before she had seen Napoleon, and before Napoleon had any distinction, was definitely impressed that she would be queen of the French, and that somehow her life would be spared from the guillotine which faced her.

Of the ominous impressions which so deeply disturbed the minds of Cæsar and Calphurnia on the night and morning preceding his tragical death, all history-reading people know. The alleged fact of the extraordinary disturbance is not disputed, and stands as part of the occurrences of that fateful day. Froude, in his "Cæsar: A Sketch," has well summed the essentials of these impressions and their co-incidents, in the following extract :

"The same evening, the 14th of March,

Cæsar was at a Last Supper at the house of Lepidus. The conversation turned on the kind of death which was most to be desired. Cæsar, who was signing papers while the rest were talking, looked up and said, ‘A sudden one.’ When great men die, the imagination insists that all nature shall have felt the shock. Strange stories were told in after years of the uneasy labors of the elements that night.

“The armor of Mars, which stood in the hall of the Pontifical Palace, crashed down upon the pavement. The door of Cæsar’s room flew open. Calphurnia dreamt her husband was murdered, and that she saw him ascending into heaven, and received by the hand of God. In the morning the sacrifices were again unfavorable. Cæsar was restless. Some natural disorder affected his spirits, and his spirits were reacting upon his body. Contrary to his usual habit he gave way to depression. He decided, at his wife’s entreaty, that he would not attend the Senate that day.

"The house was full. The conspirators were in their places, with their daggers ready. Attendants came to remove Cæsar's chair. It was announced that he was not coming. Delay might be fatal. A day's respite and all might be discovered. His familiar friend, whom he trusted—the coincidence is striking—was employed to betray him. Decimus Brutus, whom it was impossible for him to distrust, went to entreat his attendance, giving reasons to which he knew Cæsar would listen, unless the plot had been actually betrayed. It was now eleven in the forenoon. Cæsar shook off his uneasiness and arose to go. As he crossed the hall, his statue fell and shivered on the stones. Some servant, perhaps, had heard whispers and wished to warn him. As he still passed on, a stranger thrust a scroll into his hand, and begged him to read it on the spot. It contained a list of the conspirators, with a clear account of the plot. He supposed it to be a petition, and placed it carelessly among his other papers."

Further details are given by other writers. Cæsar's deportment was unusual, and himself avers that Calphurnia's was, ordinarily having but little of the timidity which characterizes her sex. It is claimed that he was made apprehensive of the plot,—that, indeed, he had been warned of it by authorities which he could not wholly disregard. But this could weigh but little when recalling that to dangers of that character sovereigns are, even in our day, very commonly exposed, and that rumors of this character could have been no new matter with Cæsar. Besides, just then the state appointments had all been made for the next five years, under terms of seemingly general satisfaction; and the magnates were in a fortnight expected to be separated off to their several charges.

Besides, Cæsar was too much of a general to omit the investigation of any trouble of the character, foreshadowed by

any external testimony. And the presumption must be, all things duly considered, that Cæsar's concern of mind was not founded upon any apprehensions of the plot by any external evidence—that in civil affairs by him there was no more than the usual danger seen, to which a high official accustoms himself. He took no precautionary measures, and was wholly surprised when the blow fell. What apprehension he suffered from was vague, a vision of no detail, yet the evil was evidently to befall during the day, if at all. The “Ides of March” was the time, and the impression pointed to that day.

From the standpoint that prophecy is a matter of nature incident to mind, the event of the day foreseen by the related mind or minds in the superior adjacent world, would likely be impressed measurably, as to character and date, on available minds in inferior conditions. Mind

in the superior state, discerning the tragic event of such great local and general importance, might well contemplate it with a tension of interest which would penetrate unusually far and with unusual force into adjacent minds, involving the mind of Cæsar and of others sufficiently to excite the strange, undefined alarm which oppressed them. The impression might, then, also have been with or without any purpose to impress the mind of the great Roman—"the foremost man of all the world."

An incident in connection with the accession of Diocletian to the throne of imperial Rome, may be still further cited. When a soldier, of no very high rank, with the imperial army of Gaul, his legion was cantoned in Belgica. On settling his account with his hostess with whom he had lodgings, she reproached him for want of liberality. He answered, laughingly, "I'll be prodigal when I am

emperor." The woman, a Druidess, and reputed of a prophetic faculty, responded: "Laugh not. Thou shalt be emperor when thou hast slain a wild boar" (aper). In hunting expeditions he often slew boars. But others arose over him to the throne, vacated in rapid succession in those days. Numerian coming to the throne was assassinated, and the crime was charged upon his father-in-law, a Prætorian præfect, happening to bear the name of Arrius Aper. Diocletian had grown popular and was offered for election to the vacant throne. On presenting himself he was questioned concerning the death of Numerian. He replied that he was not guilty himself, but knew who was, and that he would find a way for his punishment, then rushed upon Aper and slew him. In the evening he remarked to his confidants: "I have killed the prophetic wild boar." In spite of strong rivals he was soon afterward elected emperor.

This simple account, for which the distinguished French historian Guizot is the authority here referred to, presents the following strong points: The woman, a priestess of the Druids, probably, was known to foretell events. That she knew of Aper is barely possible. That his death could lead to the throne was wholly beyond the ordinary human means of knowing; and but for the accident of his crime, not yet committed nor plotted (his son-in-law was not yet emperor), his death by Diocletian, or by any one else, could hardly have contributed to the choice of an emperor. Between the details of the prediction, which were very striking and extraordinary, and the details of the incoming events, there was an exact agreement. These facts, easily explained by the natural laws of prophecy, and otherwise remaining unaccountable, supply a remarkably well-defined instance of pre-
vision from the profane source. It may,

also, supply an instance showing that the phenomena, in considerable brilliance, may befall in the midst of circumstances of little general mental or moral elevation.

Among the most conspicuous instances of prophecy to be cited from profane history is the career of Joan of Arc—the Maid of Orleans. The importance of her case in this connection is, however, not so much on account of the number and striking instances of her particular predictions and their fulfillment, as her wonderful intuitional powers in apprehending the facts of the present. Joan was born in the obscure village of Domremy, in the extreme northeast of France, in the early part of the 15th century. She was without an education sufficient to write her name, a shepherd girl in the employment of her shepherd father; very poor, very obscure, and very much curtailed in her means of knowledge; un-

less, as has been suggested, that in addition to his little estate her father provided some inn accommodations, from which source some general knowledge might have been obtained of the outside world, and particularly of France, then so distracted by war with invading England, which already held much of the French territory, and directly or indirectly many of the strongholds of France, and was besieging Orleans, while the timid Dauphin, in despair of his kingdom, was meditating flight from the country.

The Maid began to hear voices from the invisible side of nature, calling her to take the direction of the military. These voices were, she claimed, of celestial origin, and the utterances of venerable saints ; mainly Saints Catherine and Margaret. The mission to which they called her extended only to raising the siege of Orleans and thence to lead the Dauphin to Rheims for coronation. This

would, however, virtually end the contests in favor of France. This, by the assurance of the voices, she predicted that she would accomplish. But this was a task from which the great generals of the French were shrinking. In a little more than six months from taking the command at Blois the specified mission was all accomplished—the English were driven from Orleans, the march to Rheims (largely through a region of the country strongly fortified by the enemy, and by a succession of hard-fought battles) was made, and the crown placed on the head of the Dauphin as Charles VII.

Many miraculous achievements and incidents would be alleged of such a person in such an age and by such a people. Still, it is to be remembered that certain circumstances then present would have successfully conspired to keep out of standard history what was without due

foundation in fact. While the people, including the soldiery in general, were unsparing in their belief in the supernatural mission and endowment of the Maid, and while her examiners, consisting largely of the sober, sturdy learning of France, recommended her commission on the same ground, the higher military and the government were not a unit in that opinion, while still according her the ability and integrity justifying the appointment. It is, then, extremely certain that official records, the chief source of historic data, contain no incidents of the character of prophecy and intuition, pertaining to the Maid, but those which may with entire safety be believed.

As to her integrity in all that she claimed, if the long, severe examination by the ablest men and women of the time, and from all standpoints of view, as to her fitness for the command, left any room for doubt, no doubt could remain

after having seen her life in the campaign and during the excruciating trial by her enemies, preparatory to burning her at the stake. Through all, her allegations as to her divine appointment were the same; and her unswerving faith in it and her utterly meek obedience to it, were the same. In this regard the sacred records themselves contain allusion to but few superiors. One of her judges, after the flames had done their work, in dejection remarked:

“Would that my soul were where I believe the soul of that woman is!”

Upon this remarks the historian Guizot:

“Never was human creature more heroically confident in and devoted to inspiration coming from God. Joan of Arc sought nothing of all that happened to her and of all that she did, nor exploit, nor power, nor glory” (*History of France*, Guizot: Vol. II. pp. 364, 365. London, 1881).

She is, then, to be taken at her word, so uniformly given, that she heard voices—that the authority for her conduct was the voices. The psychologist might, without detriment to the illustration supplied by the example, qualify that she realized voices, but not necessarily by the organs of the oral sense. However that may be, the judgment conveyed to the mind of the Maid was of the superior order that made her, inexperienced and untaught in that science, and by nature disinclined to it, in military matters the superior of the French marshals. Mr. Hume, the leader of the skeptic school of his time, to parry the force of the fact of this superiority, under the circumstances tending to fall disastrously on his cherished principles of disbelief in the unseen or spiritual side of being, theorizes that shrewd French generals, seeing in her a means of unbounded enthusiasm in the French army and people, seemed to allow her to have

leadership; that she was so talented that she could see what they wished and adopted it; that she could distinguish those persons on whose judgment she could rely, etc. But it must be doubtful whether to this great philosophic mind itself this subterfuge was satisfying, and that he saw not after it the inevitable question of how an uneducated, inexperienced peasant shepherdess of nineteen summers could distinguish important military hints, and between the merits of great military men? and if she did so distinguish, what need she had of their gifts and acquirements in directing the command over which she was placed? Mr. Hume objected to miracles; but what miracle excels that of such defective reasoning by such a competent mind?

Much better is the sentiment of Prof. Creasy, also one of England's historians, and one of no less merit:

“If any person can be found in the pres-

ent age who would join in the scoffs of Voltaire against the Maid of Orleans and the Heavenly Voices by which she believed herself inspired, let him read the life of the wisest and best man that the heathen nations produced. Let him read of the Heavenly Voices by which Socrates believed himself to be constantly attended; which cautioned him on his way from the field of battle at Delium, and which, from his boyhood to the time of his death, visited him with unearthly warnings. Let the modern reader reflect upon this; and then, unless he is prepared to term Socrates either a fool or an impostor, let him not dare to deride or vilify Joan of Arc" (Fifteen Decisive Battles).

Her prophetic utterances were, as authentically reported, mainly concerning the accomplishment of her avowed mission ending with the crowning of the young king. There was, however, detail enough in respect to them, and their accord with what transpired was so complete

that, till the alleged historic facts are refuted, this uniform impression upon her to accomplish what she did, is to be taken only as, directly or by proxy, a forcible and very distinct discernment of the future.

A few of her local predictions may also be noted. On her way with her train to Chinon to be presented to the Dauphin, a ruffian man-at-arms accosted her with profane and vile observations. "Alas!" she replied, "thou blasphemest thy God and yet art so near thy death!" He was soon afterward drowned. In the progress of the operations for the relief of Orleans, the English still held the strongest of all their positions, the Bastile des Tounelles. To at once storm this fort was the determination of the Maid. On the other hand, her generals looked upon the immediate undertaking as rash and madness, and sought to dissuade her. To divert her, a delicate dinner was prepared and presented. She replied:

"In the name of God, it shall not be eaten till supper, by which time we will return by way of the bridge, and bring back with us, as a prisoner, an Englishman who shall eat his share of it."

So saying, she led the way to the attack; and after a day's terrible series of assaults, herself wounded, the English were dislodged, and before night the Maid and her troops re-entered the city by way of the long-coveted bridge, and in literal fulfillment of her prediction of the previous morning.

Of similar instances of casual predictions, of the fulfillment of which no reasons were in view, and yet which were in like manner fulfilled, the list could be quite prolonged. However, further citations are not required. But to one feature more of this psychological endowment of the Maid, a single example of its phenomena, it is proper to give place. Like most people of the gift of

prescience in special measures, Joan read extensively the unspoken thought of the minds surrounding her. An instance is in the case of the Dauphin himself, at Chinon, shortly after her first interview with him, and when he was still quite skeptical in respect to her. The English were gaining, and the gloom of despair was settling heavily upon him. The Dauphin related to Sire de Boisy, his gentleman-of-the-bed-chamber, that during this depression of spirits he entered one morning alone into his oratory, "and there, without uttering a word aloud, made prayer to God from the depth of his heart that, if he were the true heir and issue of the House of France, and the kingdom ought justly to be his, God would be pleased to keep and defend it for him; if not, to give him grace to escape without death or imprisonment, and find safety in Spain or in Scotland, where he intended in the last resort to

seek a refuge." This prayer, thus uttered only in mind, and when secluded away by himself, the Maid, as a proof of her gift and mission, recalled to the Dauphin. It was his conversion. He threw away his doubts from that moment, and enlisted his royal patronage in her favor.

The incident recalls to mind the young Hebrew prophet Daniel standing before Nebuchadnezzar, and there detailing to him the dream which had passed through the monarch's mind, and was there left uncommunicated to any one. And in another respect are the incidents in strong resemblance: The Maid alleged her knowledge of the prayer to have been derived from the voices of holy ones in the unseen state; Daniel prefaced the unfolding of the dream by informing the king that, "There is a God in heaven that revealeth secrets." The incidents lie twenty centuries apart, befell in differ-

ent nationalities and widely different conditions, but represent the same law, and essentially are the same phenomena; due, however, to agencies and motives on greatly differing levels; and as representatives of the phenomena with which they are classed, they differ in perverting accretions as the diamond differs in bort and in brilliant.

CHAPTER XI.

THE PHENOMENA IN SACRED HISTORY.—THE TERM PROPHECY IN THE BIBLE NOT RESTRICTED TO PREDICTION.—CHARACTERISTICS OF PROPHETS.

In proceeding to consider the phenomena of prophecy in sacred history separately from those in profane, no distinction is seen in the nature of those which appear recorded there and those which the profane record sets forth. It is not apparent, moreover, that in the one place they are better attested than in the other. While more largely appearing on the sacred page, the reason may not be that the sacred writers were less careful and competent, but that in connection with the people of whom they recorded the phenomena were more plentiful and more pronounced.

While in nature the same, that is,

while resulting, as phenomena, from the same general conditions and laws, it is to be seen that of those in sacred history there was a characterization by stronger and broader thought. The series for the most part contains a common principle and purpose, from first to last, denoting a much higher level of mind as the agency, and a much larger control over the human subjects selected as instruments. In these regards comprising all essentials, the comparison, with few exceptions, utterly dwarfs the phenomena found in the profane records.

THE TERM PROPHECY NOT RESTRICTED
TO PREDICTION.

But the phenomena under the head of prophecy in the Bible are in the smallest and least important part presented when only those pertaining to the foretelling of events are set forth. The specially unveiled present, the intuitive apprehension

of truths for the inductive processes of which he may not have had the capacity,—these were the chief function of the Bible prophet. The agency from the superior levels of mind, by the same capacity which was sufficient to unveil the future, might well supply extraordinary insight into the present to capacities too limited to inductively execute this knowledge. It has already been remarked that to perceive a truth, a result of mental process, a capacity of mind may be sufficient which would be very insufficient to comprehend the processes themselves.

The Bible prophets, generally evincing intellect much above the level of their times, in their prophetic capacity, as a rule, dealt only with results of mental processes. The processes by which their facts were reached, if they themselves knew them, they did not submit to the people. The inference they, however, left was that they were themselves un-

acquainted with the processes, but spoke on the authority of some one else. They did not customarily say, "this is true, for such and such reasons." They did not even say it as their own saying, but as the Jehovah's: "Thus saith the Jehovah." And Moses, for varying too largely from this rule, was severely punished by being denied entrance to the land of promise.

These enunciations of wisdom were the prophet's function and calling; though now and then graphically detailing the future. And so did the people understand their function to be. "Prophesy, who is it that smote thee?" (Luke xxii. 64) said the persecuting rabble to Jesus; ironically alluding to the prophet's function which was alleged of him. The Jehovah commanded Ezekiel to prophesy to the wind; and in obedience to the command the prophet addressed the wind in the following mandatory words: "Thus

saith the Jehovah God; come from the four winds, O breath, and breathe upon these slain that they may live" (Ezek. xxxvii. 9). While the import was a prediction, issuing the Divine command was prophesying, and is an instance of one form of the biblical use of the term prophecy. Paul couples with the calling of the prophet the work of the general verbal ministry of the gospel, "edification and exhortation and comfort" (I Cor. xiv. 3). Sanballat accused Nehemiah of having appointed prophets to preach in Jerusalem and to proclaim him king (Neh. vi. 7), which could not have been consistent if preaching was not a recognized calling of the prophet.

Very much the most important prophet to the world before the age of Christ was Moses (Deut. xviii. 15-19; Acts iii. 22), from whom emanated that formula of religion, morals, hygiene, and civil law, which, with little doubt, has entered into

the basis, directly or indirectly, of all important civilizations from his day to our era. But his prophetic ministry was characterized by only few predictions; and none very specially marked for fullness and distinctness of detail. Also, what was thus true of the prophetic gift of Moses may be remarked to have been in a large measure true of that of others of the more distinguished prophets. Of Nathan, Elijah and Elisha few instances of prediction are related; but that they did much healthful preaching, exhorting, warning, comforting, and occasional wonder-working, with intense earnestness, and only claiming for themselves in these the part of instruments in the hands of the Deity.

EXAMPLES IN PREDICTIONS.

Predictions were, however, very much the most common, and also very much the most remarkable with the Bible

prophets, of all on reliable records. For a few examples only is there room. These, too, we will not dogmatize upon, nor in any way undertake in respect to them the part of the theologian. Many prophecies here, as elsewhere, while intrinsically evidencing that they are predictive prophecies, are enough lacking in detail to admit of ambiguity, more or less; and are hence liable to some variability in application. This is all the more possible from the general absence of dates,—a difficulty generally encountered in all literature of the ages represented in the Bible. These difficulties, however, are not generally unsurmountable. The science of history can commonly here as elsewhere supply the means of essential accuracy. And what in the present is lacking in this respect further time will supply, where sufficient data in the prophecy itself exist for a verification to be possible.

Predictions of the Messiah are supposed to be quite numerous in the Old Testament. With the impression quite universal among that people that in the later times such a divinely endowed person should appear in the world, the more ordinary prophetic minds might have modified, frequently, predictive messages, indistinctly impressed, and largely supplemented them with unconscious colorings from this general expectation, when the real reference might have been to a matter of quite different character. The reader, too, of the prediction, out of the supposition that a Messiah was to come, or, as in the case of the Christian reader, had already come, might by anticipation misjudge the prophet to have had reference to that event. On the other hand, also, the Messiah, as recognized in Jesus, having been a future fact of universal and immeasurable importance to the race, frequent and strong allusions to him

would hardly fail to have been made from time to time through these channels of inspiration.

Among the earliest supposed prophetic references to Christ, we may notice the statement by the messenger from heaven to Abraham: "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). That this blessing extended beyond the limits of the descendency of Abraham, is made plain by the terms of the statement. It was to be inclusive of the whole race, and especially distinguished above ordinary important events. And as Abraham himself, and other worthies, might in general terms be considered a blessing to all nations, little meaning could attach to the statement if not a being distinguished above the general level of great and good men—substantially as Christ—was intended. To Isaac and Jacob, successively, was the same statement made, from the same

source. No details are given, but to say the least, there is a most remarkable coincidence between this often-repeated statement to these patriarchs, and the fact that Jesus, their son, in the remote generations was a blessing to universal humanity in a magnitude and sense unapproachable.

Another example is supplied in the prediction by Moses referring to a distinguished incoming prophet in later ages:

“The Lord said unto me: ‘I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him’” (Deut. xviii. 15-19).

Prophets, though not plentiful, were in long periods of time somewhat numerous, and in considerable part men of great influence extending over all ranks of life. But taking the greatest in considerable groups, their summits were about level; and none could be singled out into distinction over others. The “a prophet,”

in the illumined mind of Moses could therefore not be applied to any of the spiritual celebrities of the Old Testament canon. There is but one prophet which could by any means be inferred—the one overshadowing all others, and indicated to the patriarchs.

In the fifty-third chapter of his prophecies, Isaiah makes a graphic allusion to a very marked character arising in the field of his prophetic vision, of whom he presents considerable detail. As usual, date is omitted; and no mention is made of place. But the stock is distinctly inferred to be Jewish. In some respects the allusion would be befitting Jeremiah, only a century later. For the faithful discharge of the duties of his prophetic office, admonishing his people of their sins and of the appalling disasters which would follow a persistence in them, and after bitter persecutions, he was seized and thrown into a vile prison. These afflictions he

bore weepingly, but with no form of resentment, while still faithfully continuing to admonish and entreat. The prophetic Isaiah could well, in these respects, have alluded to him in the terms of his prophecy:

“He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him... He hath borne our griefs and carried our sorrows... He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.”

While in a large measure these experiences and traits were common with the more notable prophets, in Jeremiah they were more pronounced. But here, after having gone but a short way, the analogy discontinues; and with so much wanting, it could not have been Jeremiah whom the vision contemplated; and hence, too,

none out of the list of the Old Testament canon. But centuries beyond the canon there came one out of a neglected and almost forgotten royal line—"a root out of a dry ground"—without pageant and without attractive insignia, encountering and denouncing the sins of the people, first of all those of his own national brethren. In lamentations he wept over their apostasy and the unparalleled woes into which it was leading them forth. More deeply, too, than ordinary man did the sorrow incident to human life on all levels, impress him. Never had the ignorant and forgotten poor been made to know such interest in their behalf. Leprous of flesh or leprous of soul, none ever cried to him in vain. The noonday meal to depleted nature presented no refreshment to him while a despised woman of a despised race was growing happy and strong and good from his nourishing words. And among the stations and call-

ings which elicit desire, none rivalled the path to sorrow's door. To what greater depth the impressions of human sorrow extended in his soul, and how heavy human iniquities laid upon his heart, those of less love may, to be sure, never fully estimate. But human sorrow-bearing, it may be safely said, attained in no other instance to such breadth and intensity.

Before his persecutors he, for the most part, instituted no self-defense. "He opened not his mouth." From the judgment-hall he was led to the execution. "He was taken from prison and from judgment—he was cut off out of the land of the living." He was crucified with thieves, and the rich merchant placed his remains in his own tomb. "He made his grave with the wicked and with the rich in his death." "And he was numbered with the transgressors."

Throughout, with no violence to the

plain sense, the analogy is equally full and striking. It is like lines of closing reflections by a biographer, after having categorically detailed the events of his life and death. It is as if the prophet had annihilated the intervening time and stood spectator of the scene.

Standing down in the New Testament age, it is seen a large extent of time to the age of Old Testament prophets. During that time, Plato and Aristotle had given rise to the Greek philosophy, and their school had sown it over the civilized world. Its stimulant had been operating on the general mind for more than three centuries, and the reflective thought of the world was necessarily much enlarged; so that we would expect to find in that greatly more modern day, in the prophecy of Jesus and the Apostles much less of prediction. It was, however, not wanting, though the examples to be submitted must also be few. Predictive prophe-

cy will be recalled in connection with the conception and nativity of Jesus. Devout Simeon was impressed by the Spirit that before his death it should be granted to him to see the Christ ; and accordingly he was brought to the temple by the Spirit at the time the babe was presented for circumcision. At the baptism John predicted very earnestly that Jesus should take away the sin of the world, which could not have been justified without a distinct perception of the existence of the future fact named.

Jesus spoke of the coming end of the Jewish polity, and of the incidental manifold bitter calamity to the people, with all the familiarity with which one speaks of an event of the near past. The utter razure of the temple he distinctly pointed out to his disciples, and fixed the event to be within the life-time of that generation, and referred to the evangelist John as one who would survive it ; all of which, with-

in the specified time, became a matter of history; and of which in the time of the predictions there was no visible indication—nothing occurring but the usual unrest and uneven allegiance of people in subjection to a foreign power. Later on, the apostles made forceful allusions to the same events; but while probably at times from inspiration afresh, they may have been the Master's predictions restated. Agabus, however, one of the disciples—of the seventy, possibly—about the year 41, arose in a Christian assembly and predicted “that there should be a great dearth throughout all the world” (Acts xi. 28). This, the apostle remarked, did befall in the reign of Claudius, upon which they had just entered. General confidence in the prediction was felt by the church; and the great famine over the whole Roman Empire in the reign of this monarch is especially noted in history, and supplies an important in-

stance of prescience in one of the less noted of the disciples of Jesus.

CHARACTERISTICS OF PROPHETS.

From this discussion it is recalled that to be available for some measure of inspiration it is not indispensable that one be of the largest capacity or of the best quality of life. Inspiration, in the feebler measures, may occur from casual conjunction of psychological conditions wherein there is no purpose directing it to the recipient. Such an impression would be more feeble, or more feebly realized, when thus lacking the stimulant which a direct address awakens. The tendency, however, on the part of the intelligent inspiring mind, would be toward the selection of the highest combination of the essential qualities; freed, also, to the utmost extent possible from impeding or perverting accretions.

In harmony with this are the facts with

respect to prophets. History supplies no record of a class of men superior to the recognized superiors in prophecy, combining, in the highest manner and with the fullest measures, those most admirable traits of self-denial, integrity, moral purity, and submissiveness to Divine will. The seeming lack of charity, at times displayed, was not necessarily a real lack of that most excellent gift, but a result of a superior sense of beneficent duty, and was indirectly the achievement of an extreme charity. By their function related with the Deity in implicit obedience to Him, personal favor by them was contingent on the Divine will alone, to which the king was no more accessible than the subject. This explains that well-known supremacy of the prophet over all classes of lives. The countenance of the greatest Jewish monarch fell before that of Nathan, who so ingenuously snared the guilty man. The

infuriated Ahab quailed under the eye of Elijah, when that prophet, conscious of the Divine command, confronted him with his disastrous idolatries.

It, too, is to be remembered that these were but men, of no hereditary title or human election,—the kindred of common mankind, and that a general enlargement of the sense of obligation to God would correspondingly enlarge and beautify the general manhood of the human race; and that for this reform, the basis of all others, is the better day yearned for in waiting.

CHAPTER XII.

HISTORY A SCIENCE.—FOSSIL LITERATURE.—ONTOLOGICAL OUTLOOK.—CONCLUDING REFLECTIONS.

THE course of this discussion, which is now essentially completed according to the design, required phenomena needful for corroboration which history alone could supply. How far such evidence will go when assuming to deal with exact truths, will depend on the aptness to believe in the competence and candor of the historians. History is a verbal bridge over time from one set of senses to another, and its reliability is measured, other things being equal, by the length of time in the span. As in other things people are credited with reliability according to their known efficiency, so historians of unequal skill and integrity in weighing evidence must differ in the

value of their authority. There is then a science of history needed, by which events of the past can be utilized, in a sense independently of conventional historians, by which the reliability of the historian may be ascertained, and by which his facts, if true, may be fully verified and made matters of realization, substantially as present facts whereof the obstacle of time is eliminated.

But as strictly there is no present of appreciable magnitude, and what we call so is but where past and future limit each other, so also there are no truly present facts, and what we call so are of the near future or past or in part of each. The reason why what we call present facts are more satisfying than what we call past facts or facts of history, is that of the latter fewer of the corroborative incidents are retained in sensuous consciousness. Perhaps neither the fact itself nor any of its coincidences is contemporary with

any of our senses; and the sense evidence that we have of it is, it may be, seeing its statement made by another, who in turn derived it in the same manner. But contemporary facts often we have access to only by the same second-hand means. Now, it is plain that the realization of such as verities is in each case depending on the mental sense apprehension of the integrity and competence of the chain of transfer—it may be long or short. And, after all, the length of the chain, in authorities or in years, has less to do with it than may be seeming. The alleged fact of yesterday may be less credible than the one of an hundred years ago, from the fact that the one relating of yesterday may be lacking the essentials of a true narrator more than the one reporting of an hundred years ago.

HISTORY A SCIENCE.

Further still, in relation to verification of alleged past facts present natural facts

may be of the most serviceable character, having the power to satisfy quite equally with an ocular presence. A man leads a matured horse before me as proof that some years before a colt existed. The presence of that particular horse satisfies me of the existence of the colt as much as if the colt were before me. The past fact would be as real as the horse itself, unless agnostically I would assume that it was not knowable that in that instance it was necessary that the horse should once have been a colt. But the man's neighbor places a bone of a matured horse before me, alleging the same. In the presence of this bone the fact of the colt is realized, also, as strongly as if the colt were in ocular presence. The reliance is upon a witness which is powerless to mislead, and which I am powerless to doubt. The testimony of the most trustworthy neighbor that he has seen the colt could not be as satisfying. On one of

the exhumed Babylonian bricks was found the impression of a terrier's foot. There was from this as strong a realization of the existence of the terrier at the time of the construction of the brick as if all the intervening time had been drawn out and the very dog were being looked upon. In the State Library of Michigan I saw a gun-barrel overgrown by fifty annulations of wood. That a human individual existed in proximity with that tree fifty years ago is necessarily as real as if I were looking upon him.

History, too, relates that an astronomer by the name of Thales lived six hundred years before our era, and that he noted an astronomical event. Astronomical computations, with respect to that event, and which were possible only after this history had been promulgated, determine it to have occurred upon the time history had stated. Natural facts, then, in this instance verify history in respect to its chro-

nology. But the integrity here discovered could not have been less in other parts of the record. It would obtain as well in respect to the name of the man, and in what other matters are related of him in the same connection. Then, that an astronomer lived in Greece at the beginning of the twenty-five centuries next preceding us, and that his name was Thales, is substantially a fact of science. It were scarcely possible to see the setting Pleiades in that far-back age and not also see Thales there present and looking upon it. To the duly thoughtful the one fact is as real as the other.

The discoveries of Professors Smith, Lenormant, Sayce, and other eminent Assyriologists in the valleys of the Euphrates and the Tigris, reveal a literature upon clay tablets, created and placed mainly in the sixth century before our era. Some of it was, however, even then extremely ancient. It was soon after

concealed under the ruins of the cities containing it; and later those ruins were themselves covered over by the debris of time, and their locations were matters of doubt for nearly twenty centuries. And not until the middle of the present century, and in the present generation, was the ground over them broken, the literary treasures found, and brought to the light and disciphered. Only by impossible plottings could those bricks and their inscriptions be a modern device or less ancient than the extreme dates when those cities were overthrown.

Then, to look upon those fossil tablets is to look upon the people of twenty-five centuries ago, who constructed and inscribed them, and without passing them through that vast interlying time, placed them directly from their own hands into ours. But those records are in striking accord with the Old Testament records, which makes the existence of those

records at that time quite as necessary; and the same rays of mental vision which disclose the brick writers and librarians and the subjects of their sketches, fall largely, also, upon the chroniclers of the Bible and the characters whom they report. These far-in-the-past Chaldeans and Jews are, then, made facts of the present day, and stand before us the revelations of science, as unquestionable to mental view as by the same vision stands before us the mastodon in life, to whose bones he is a necessity, and which by the same processes of discovery are reclaimed from the bog. And hence, too, a branch of the science, the history of the human race, is indisputably a branch of natural history, resting on purely natural facts.

But fossil geology has achieved yet more in this direction. Not only have we a fossil literature in bricks; one is before us on papyri exhumed from the

labyrinthian charnal vaults in the valley of the Nile, and is more ancient than that of Chaldea. In this instance we have not only the literature but the literati, the priests themselves and the subjects in person, related of in the literature, in fossil before us, even to the drapery vesting them, and placed upon them by their surviving cotemporaries.

The recent achievements by the eminent Egyptologists, Emil Brugsch Bey and Prof. Maspero, in their discovery and identification as such, of "the mummies of the majority of the rulers of Egypt during the eighteenth, nineteenth, twentieth and twenty-first dynasties," and their placement in the Bulaq museum at Cairo, tends in thoughtful minds to excite a strong realization of the fact that we may look upon the very faces upon which the eyes of Moses gazed, and upon the very hands which raised him out of the ark in the Nile. The body of Rameses

II., "The Pharaoh of the Oppression," the "new king over Egypt," and that of his daughter, "The Daughter of Pharaoh," are in the museum at Cairo; unless there is here a mistake, hardly possible to occur with every essential means of certainty at full command, and when these fossils were answering to their own names by revealing them on their inner vestments, as the waxed cerements over them were, since left by the embalmer's hand, for the first time broken at the recent exhibition at Bulaq.

Here, then, by this it matters nothing, so far as relates to the particulars of these discoveries, as to suspicious circumstances, real or fancied, that may be pointed to as attending the course of intervening history to render it doubtful or incredible. What libraries were made, and by whom; what destroyed, and by whom; what motives may be cited for writing history of this import or that, are

of little consequence here, since all this intervening broad expanse of ages is wholly unused by this route. That deep past and the present are in immediate proximity. That a people existed on the Nile at a greatly ancient date; that the state and facts related of them on the recovered papyri and evinced, incidentally, on the persons of the mummies, did then exist, are matters of natural fact.

But here, with these fossils, Hebrew records hold relationship. They refer to sovereigns of the character of the most celebrated ones here discovered, as having been in power in the days of Moses; and Isaiah denominated Rameses an Assyrian, which the fossils sustain, but which before was a biblical difficulty.

As to bearing on the reliability of general history conducted literarily from age to age to the present, where events and dates are referred to by both, history is commonly in essentials corroborated by

the fossils, and is thus, the part of it that is prosaic narrative, constituted an authority hardly less than established science. Over Egypt, from one end of the land to the other, Rameses II. was sculptured in all forms and sizes. Each piece is a likeness of the others. This led to the supposition that they, too, faithfully represented the great monarch. When uncovered in Bulaq, it was seen that these were very pure likenesses made of that distinguished sovereign; and from it follows, necessarily, that in the literary part of their historic work the same scrupulous care to be literal was present as well. But from the nature of their several religions, this would be more true of Egyptians than of Chaldeans, and of Hebrews than of Egyptians. Egyptian deities were more discriminative in matters of rectitude than were those of the Chaldeans; and the Deity of the Hebrews was regarded to be supremely exacting of in-

tegrity. The entire absence of favoritism from biblical biography is a fact in which may be seen the scrupulous integrity of the ancient Hebrew writers, with whom this principle must have passed no more into biographical than into narratives of other character.

Then, though the ancient Hebrew literature, so far as known, has not passed into fossil save as joined with that of Chaldea and Egypt, it still, by the traces named, is properly also classified as fossil, upon the principle that the animal is fossil of which but a partial skeleton is recovered, and though that be in connection with skeletons of other animals. That is to say, the animal by this presence of a part of itself is seen to have been a cotemporary existence with those more preserved. That part, too, of the record being in practical sameness with the corresponding part of the entirety as now extant, is essentially conclusive

proof that if what then existed could have met with the same fossilizing conditions, then the fossil before us would be of a corresponding sameness with the Old Testament Hebrew record now in use. With this view, considering also the integrity of those writers, the examples of prescience and prediction supplied by it are impressed as verities of that far-back age; that, in harmony with the provisions of the laws of prescience and inspiration, the phenomena of this character there recorded were supplied for human direction in the attainment of the ends harmonizing with the highest wisdom and a most sensitive affection for man. The prose may not in all places be separable from the poetry, nor may there be wisdom enough to always separate the pure original from the necessary accretions of the impinging ages; but with these exceptions, of small weight now, the thoughtful one may well realize that upon

those canonical pages are spread in essential fullness and accuracy the admonitions, counsels, instructions and encouragements once formulated and delivered to man by a wisdom much above his own, and by an interest in him far greater than that possessed for him by his fellows.

ONTOLOGICAL OUTLOOK.

In the light of this discussion, which is now practically closed, the body of finite universal existence is seen proceeding not wholly alone in its own forces, at its own option, from its own inherent tendencies, however derived, but, as well, under a supervision which when needed institutes by special volitional forces means for special and thence for general ends. While this leaves to nature in all its departments the eternally unchanged nature of its laws, it finds it natural to nature to receive this supervision in its

interest. The better lily waits the arrival of co-operative intelligence to render its environment more helpful, and without it the best could never be. So, too, the better example of human being remains unexisting where what special aids available by intelligence in superior lives are not bestowed. The view, then, reveals a universe of being not only under the reign of immutable law, but under an all-wise, equally powerful and humanly interested manipulator of those laws; which constitutes a government over finite being throughout, and always beneficently to the order where it is employed, securing for it advanced conditions more expeditiously than would occur by spontaneity, and to thus possibly achieve for it what spontaneity would finally be unable to accomplish.

We are too near the end to indulge in further detail, which would be a pleasing task, and it needs scarcely to be added

that this government extends over the human order of being as well, and with greater need than elsewhere; it being in its own essence more remotely related with the physical order, and less capable of spontaneity in reaching its ends.

The principle provides only that such government exists. When employed, and to what extent, is a matter, in the general course of events, much more difficult. But the intelligent gardener, who is endowed with strong tastes of fitness, and good intelligence as to his interest, leaves less to spontaneity. While he will not cultivate so highly as to destroy the hardness of the plant, and so, in generations, the plant itself, he labors to promote it by every real advantage. This would, then, lead us to reflect that the special hand of the Deity may be far more intimate in the affairs about us and of us than common judgment would suspect; and that at no time are human necessities, as seen by

perfect wisdom, unattended by befitting dispensations from the Deity whose face is no less immediately and constantly before man than is the face of nature itself.

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